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SOUTH-INDIAN INSCRIPTIONS,

TAMIL AND SANSKRIT,

FROM STONE AND COPPER-PLATE EDICTS
AT MAMALLAPURAM, KANCHIPURAM, IN THE NORTH ARCOT DISTRICT,
AND OTHER PARTS OF THE MADRAS PRESIDENCY,

CHIEFLY COLLECTED IN 1886-87.

EDITED AND TRANSLATED

BY

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GOVERNMENT EPIGRAPHIST,
ARCHÆOLOGICAL SURVEY OF SOUTHERN INDIA.

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PREFACE.

THE Tamil and Sanskrit inscriptions contained in this volume, were, for the most part, copied *in situ* by myself, after taking up the appointment of Epigraphist to the Government of Madras on the 21st November 1886. The original manuscript, which was forwarded to Dr. Burgess on the 20th September 1887, contained only the materials collected on my first tour to the Seven Pagodas (12th to 22nd December 1886) and to parts of the North Arcot District (6th January to 22nd April 1887). As Dr. Burgess considered it desirable that this manuscript should be revised and enlarged, and as a considerable number of types had to be cut before it could be printed, I was enabled to add the Sanskrit and Tamil inscriptions of the Kailâsanâtha Temple at Kâñchîpuram, where I stayed from the 27th September to the 19th October 1887, a few inscriptions copied during my next two tours, and some historically important copper-plate grants. A second volume, which will contain the inscriptions of the great temple at Tanjore, is now nearly ready for the press.

The first object kept in view in the preparation of this volume, has been scrupulous accuracy in the minutest details of the transcripts. The second aim was, not merely to give a translation of each record, but to extract from it all the historical facts, to support and supplement these by a comparison of similar records, and thus to contribute some share to a future history of Southern India.

For the Tamil inscriptions I was fortunate enough to have an able and efficient helpmate in my assistant, Mr. V. Venkayya, M.A., a Tamil Brahmin, who promises to do excellent work in the field of South-Indian Epigraphy. It is still a popular opinion that a colloquial knowledge of one of the vernaculars with a slight smattering of Sanskrit is sufficient for editing successfully the records of bygone times. But this is an undertaking which, besides good linguistic attainments, requires careful training in the methods followed by the European school of classical philology; and, before all, an earnest and patient desire for truth,—the object of all science. It is to be hoped that other young native graduates will follow on Mr. Venkayya's lines and take up the neglected subject of South-Indian Epigraphy. The records are so numerous, and so many intricate historical questions have still to be solved, that there is room for a large number of independent qualified workers.

In editing the Tamil inscriptions, it was necessary to deviate somewhat from the method followed by Dr. Bühler and Mr. Fleet in their publication of Sanskrit inscriptions. The spelling of the originals is so arbitrary that, in order to correct all inaccuracies, the editor would have to give two transcripts of each inscription, an uncorrected and a corrected one. Thus, for instance, ந் *n* and ர் *r* are interchangeable with ன் ṉ and ற் ṟ. The letters எ *ê* and ஒ

ô,—a later invention of the celebrated Father Beschi,[1]—are not distinguished from எ *e* and ஒ *o*. The long forms of இ *i* and உ *u* are rarely used. Of the use of the புள்ளி or the dot over consonants, which corresponds to the Nâgarî *virâma*, there are only traces in two ancient inscriptions.[2] As, however, the Tamil character without the புள்ளி is to the unexperienced about as unintelligible as the Semitic character without vowel marks, that sign has been everywhere added. In some cases the correct transcription was not easy to ascertain, especially in the case of ா, which in Tamil inscriptions represents the modern letters ா *â*, ர் *r* and ர *ra*. Consequently, கொ may be read as *ko*, *kô*, *ker*, *kêr*, *kera* and *kêra*. As an instance that even Tamilians may be puzzled by this deficiency of their ancient alphabet, it may be mentioned that in an inscription of Râjendra-Choḷa-deva, Mr. S. M. Naṭeśa Śâstrî has transcribed the word கொளா by *koḷḷa* (for *koḷâ ?*),[3] while the correct reading is கேரளர் *Kêraḷar*;[4] and Râjendra-Choḷa-deva's surname கொப்பாகெசரிபன்ம has been sometimes transcribed as *Koppâkêsarivarman* instead of *Kô-Parakêsarivarman*.[5] A further peculiarity of Tamil inscriptions is the indiscriminate use of Grantha letters. Strictly speaking, these ought to appear exclusively in Sanskrit words. But, throughout this volume, the reader will find numerous instances of Sanskrit words, of which some letters are Grantha and others Tamil; and, *vice versâ*, Grantha letters are occasionally introduced into pure Tamil words. All these anomalies are scrupulously preserved in the transcripts. Wherever the irregular orthography might perplex the reader, or where evident mistakes are committed by the writer or engraver, the correct forms are given in the foot-notes. Superfluous letters are enclosed in round brackets ( ) and indistinct letters in square brackets [ ]. A small star marks letters which are supplied conjecturally [*].

The Tamil alphabet is transcribed as follows:—

அ *a*, ஆ *â*, இ *i*, ஈ *î*, உ *u*, ஊ *û*, எ *e*, ஐ *ai*, ஒ *o*, ஔ *au*.
க் *k* or *g*, ங் *ṅ*, ச் *ś*, *ch* or *j*, ஞ் *ñ*, ட் *ṭ* or *ḍ*, ண் *ṇ*, த் *t* or *d*, ந் *n*, ப் *p* or *b*, ம் *m*.
ய் *y*, ர் *r*, ல் *l*, வ் *v*, ழ் *ṛ*, ள் *ḷ*, ற் *ṟ*, ன் *ṉ*.

In the transliteration of Sanskrit words, the system employed in the *Indian Antiquary*, the *Epigraphia Indica*, and elsewhere, has been followed. Proper names derived from Sanskrit are given in their Sanskrit forms in the translations and introductions.[6]

The royal dynasties, to which most of the inscriptions contained in this volume belong, are the Pallavas, Eastern Chalukyas, Choḷas and Vijayanagara kings. The first few pages contain the earliest inscriptions of the Pallavas, which are found at the Seven Pagodas. These are followed by the inscriptions of the same dynasty at Kâñchîpuram. The period of some subsequent Pallava kings is settled by a copper-plate grant from Kûram (No. 151).

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[1] See the *Grammaire Française-Tamoule*, Pondichéry, 1863, p. 5, note:—"Autrefois le même caractère ெ servait pour les *é* et les *o* soit brefs soit longs: ce qui se voit encore dans les anciens manuscrits. Pour les distinguer, on mit d'abord un petit trait sur ce caractère; mais on ne s'entendit pas bien sur le caractère long ou bref, que l'on voulait désigner par-là. Enfin le P. Beschi apprit à contourner ce caractère pour les *ê* et les *ô* longs; et c'est la manière suivie maintenant." See also the passage quoted in Dr. Burnell's *South-Indian Palæography*, 2nd edition, p. 45, note 4.

[2] See pages 113 and 147.

[3] *Madras Christian College Magazine*, Vol. V, p. 41, text line 2.

[4] See No. 67, text line 3, and No. 68, text line 7.

[5] See page 141, note 4.

[6] An exception was made in the case of the *tadbhava râyaṉ* and its plural *râyar*. On the other hand, I have used in the introductions the well-known Sanskritised form *Choḷa* instead of the original சோழன் *Sôṛaṉ*. The conventional forms *Sanskrit* and *Tamil* have been adopted instead of the correct, but pedantic *Saṁskṛit* and *Tamiṛ*.

A grant from the Sir W. Elliot Collection (No. 39) enabled me to extend the pedigree of the Eastern Chalukyan dynasty[1] and to fix with great probability the time of three Choḷa kings,[2] whose names, together with those of some predecessors, were known from the large Leyden grant.[3] The regnal years of one of these kings can now be converted into years of the Śaka era through Mr. Fleet's calculation of a lunar eclipse, which, according to an inscription at Tiruvallam, took place in the 7th year of Râjarâja.[4] A pedigree of the first dynasty of Vijayanagara is furnished by an inscription, which is still at their former capital (No. 153).

The books, from which I have derived most help, are Böhtlingk and Roth's great *Sanskrit Dictionary*, Böhtlingk's abridged *Sanskrit Dictionary*, the excellent *Dictionnaire Tamoul-Français*, Pondichéry, 1855 and 1862, Burgess's and Fleet's *Indian Antiquary*, Fleet's *Dynasties of the Kanarese Districts of the Bombay Presidency*, and Sewell's *Lists of Antiquities in the Madras Presidency*. In conclusion, I have to thank Mr. R. Hill, the Superintendent of the Madras Government Press, for the patient care he has bestowed on the sometimes intricate proof-sheets, and for the correctness and elegance with which he has carried this volume through the press.

CAMP, ARCOT, E. HULTZSCH.

the 27th January 1890.

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[1] See page 32. [2] See the introductions of Nos. 39, 40, 67 and 127, and the table on page 112.

[3] Dr. Burgess' *Archæological Survey of Southern India*, Vol. IV, pp. 204 ff.

[4] See page 169.

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PART I.

SANSKRIT INSCRIPTIONS.

I.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

NOS. 1 TO 23. THE PALLAVA INSCRIPTIONS OF MÂMALLAPURAM AND ŚÂḶUVAṄKUPPAM.

The village of Mâmallapuram,[1] generally called "The Seven Pagodas," is situated on the sea-coast, thirty-two miles south of Madras, and Śâḷuvaṅkuppam two miles north of Mâmallapuram. Both places are famous for their Pallava remains, which have been often described.[2] Their Sanskrit inscriptions, however, have not hitherto been properly deciphered. The subjoined transcripts are prepared from mechanical copies made on the spot in December 1886.

Four different alphabets are employed in the Pallava inscriptions of Mâmallapuram and Śâḷuvaṅkuppam. The first, very archaic alphabet is found in the following inscriptions Nos. 1 to 16 of the so-called Dharmarâja Ratha. The bulk of the Mâmallapuram inscriptions, viz., those of the so-called Gaṇeśa Temple, Dharmarâja Maṇḍapa and Râmânuja Maṇḍapa and the inscription No. 17 of the Dharmarâja Ratha, are written in the second, an extremely florid character. The third alphabet occurs on the northern, and the fourth on the southern wall of the Atiraṇachaṇḍeśvara Temple at Śâḷuvaṅkuppam. Dr. Burnell assigns the first alphabet to about the fifth century, the second to about 700, the third to the eighth or ninth century and the fourth to the eleventh century A.D.[3] To this I have only to add, that the second alphabet probably belongs to the sixth century, as it resembles that of Râjasiṁha's and Mahendravarman's inscriptions at Kâñchîpuram.

1. The first sixteen inscriptions of the Dharmarâja Ratha consist of a string of words in the nominative case, which their first decipherers, Drs. Babington and Burnell, took for names of deities. From a comparison with the remaining inscriptions, where several of them recur, it follows, however, that they are *birudas* of a Pallava king Narasiṁha (Nos. 1 and 7). Among these *birudas*, Atyantakâma, Śrînidhi and Śrîbhara were also borne by the two kings mentioned in the later inscriptions of Mâmallapuram and Śâḷuvaṅkuppam. Other *birudas* reappear in the inscriptions of the Pallava king Râjasiṁha at Kâñchî, viz., Parâpara, Bhuvanabhâjana, Śrîmegha, and Sarvatobhadra.

---

[1] Thus the name is spelt in two Chola inscriptions of the Shore Temple at Mâmallapuram (Nos. 40 and 41, below) and in a Śâḷuvaṅkuppam inscription, which was edited by Sir Walter Elliot (see Carr's *Seven Pagodas*, pp. 124, 130).

[2] See Fergusson and Burgess, *Cave Temples*, pp. 105-159.

[3] *South-Indian Palæography*, 2nd edition, pp. 37, 38, 39.

2. Two of the inscriptions, which are written in the second alphabet, *viz.*, that of the Gaṇeśa Temple and that of the Dharmarâja Maṇḍapa, are identical and consist of eleven verses. They record, that the two temples, at which they are found, were built by a king Atyantakâma and were called after him Atyantakâma-Pallaveśvara-gṛiha. The king bore the *birudas* of Raṇajaya, Śrînidhi and Śrîbhara.

The fragmentary inscription at the Râmânuja Maṇḍapa consists of the last verse of the two last-mentioned inscriptions. Consequently, it seems to have been a third inscription of Atyantakâma.

From the last inscription in the second alphabet (No. 17 of the *Dharmarâja Ratha*) it appears, that Atyantakâma appropriated to himself the Dharmarâja Ratha, which had been excavated by his predecessor Narasiṁha, and called it Atyantakâma-Pallaveśvara-gṛiha. He also added his own *biruda* Raṇajaya to those engraved by Narasiṁha.

3. From the inscription on the northern wall of the Śâḷuvaṅkuppam Cave, which consists of six verses, we learn, that the temple was built by a king Atiraṇachaṇḍa and was called after him Atiraṇachaṇḍeśvara. The king bore the *birudas* Atyantakâma, Raṇajaya, Śrînidhi and Śrîbhara, all but the third of which occur in the Kâñchî inscriptions.

4. The inscription on the southern wall of the Śâḷuvaṅkuppam Cave is a later transcript of that on the northern wall. It adds a seventh verse and the four *birudas* Anugraśîla, Kâlakâla, Samaradhanaṁjaya and Saṁgrâmadhîra, the three first of which are also found in the Kâñchî inscriptions. Over the entrance, the name of the temple, Atiraṇachaṇḍa-Palla[veśvara-gṛiha], is engraved in both alphabets.

The Rev. E. Loventhal of Vellore possesses a fair number of Pallava coins from Mâmallapuram. All of them bear on the obverse a Nandi and various legends over it. One of the coins, with a star on the reverse,[1] reads श्रभिर:, another, with a fish on the reverse,[2] श्रीनि[धि], and a third, with a cross on the reverse,[3] मानपर. It will be remembered, that Śrîbhara and Śrînidhi were *birudas* of the Pallava king Narasiṁha, who founded the Dharmarâja Ratha.

Nos. 1 to 17. Inscriptions on the Dharmarâja Ratha, Mâmallapuram.[4]

A. First storey :—*a.* North.

No. 1. श्रीनरसिंह:
The illustrious Narasiṁha.

b. East.

No. 2. प्रिथिविसार: श्रीभर:
Pṛithivîsâra (*the best on earth*). Śrîbhara (*the bearer of prosperity*).

No. 3. भुवनभाजन:
Bhuvanabhâjana (*the possessor of the world*).

c. South.

No. 4. [श्र]ीमेघ: त्रैलोक्यवर्द्धन: विधि:
Śrîmegha (*the cloud* (which showers) *wealth*). Trailokyavardhana (*the bestower of prosperity on the three worlds*). Vidhi.

[1] Sir Walter Elliot's *Coins of Southern India*, Plate i, No. 34.
[2] *Ibid.* No. 37.
[3] *Ibid.* No. 33.
[4] *Madras Survey Map*, No. 43. Carr's *Seven Pagodas*, p. 37, Plate xvii, p. 224.
[5] Read पृथिवी°.

No. 5. अत्यन्तकामः अनेकोभायः[1]

Atyantakâma (*he whose desires are boundless*). Anekopâya (*he* (who knows) *many expedients*).

B. Second storey :—*a.* North.

No. 6. [1] स्थिरभक्तिः मदनाभिरामः [2] विधि[:*]

Sthirabhakti (*the firmly devoted*). Madanâbhirâma (*he who is lovely like Cupid*). Vidhi.

No. 7. [1] श्रीनरसिंहः भुवनभाजनः श्रीमेघः [2] अप्रतिहतशासन[:*]

The illustrious Narasiṁha. Bhuvanabhâjana (*the possessor of the world*). Śrîmegha (*the cloud* (which showers) *wealth*). Apratihataśâsana (*he whose commands are unopposed*).

No. 8. [1] कामललितः अमेयमायः [2] सकलकल्याणः

Kâmalalita (*he who is pleasant like Cupid*). Ameyamâya (*he whose diplomacy is immeasurable*). Sakalakalyâṇa (*the altogether prosperous*).

No. 9. [1] नयनमनोहरः वामः [2] अतिमानः

Nayanamanohara (*he who is pleasing to the eyes*). Vâma (*the handsome*). Atimâna (*the extremely proud*).

b. East.

No. 10. [1] वामः [2] पराभरः[2]

Vâma (*the handsome*). Parâpara (*the omnipotent*).

No. 11. [1] अनुपमः [2] नया[ङ्कु]र[:*]

Anupama (*the matchless*). Nayâṅkura (*the sprout of polity*).[3]

c. South.

No. 12. ललितः

Lalita (*the pleasant*).

No. 13. [1] नयनमनोहरः [2] सर्व्वतोभद्रः

Nayanamanohara (*he who is pleasing to the eyes*). Sarvatobhadra (*the altogether auspicious.*).

No. 14. [1] श्रीनिधिः [2] निरुत्तरः

Śrînidhi (*the receptacle of wealth*). Niruttara (*the unsurpassed*).

No. 15. [1] विधिः [2] विभ्रान्तः

Vidhi. Vibhrânta (*the passionate*).[4]

---

[1] Read अनेकोपायः and compare the *biruda* उपायनिपुणः in the Kâñchî inscriptions.

[2] Read परापरः (see the Kâñchî inscriptions) or परावरः (No. 16). The softening of a single consonant between two vowels in *parâbhara, pridhivi* (No. 2) and *ubhâya* (No. 5) is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

[3] Compare the *birudas* Bahunaya and Nayânusârin in the Kâñchî inscriptions and Taruṇâṅkura in verse 7 of Nos. 18 and 19.

[4] Compare the *birudas* Mattapramatta and Mattavikâra in the Kâñchî inscriptions.

d. West.

No. 16. [1] सत्यपराक्रमः [2] परावरः
Satyaparâkrama (*the truly heroic*). Parâvara (*the omnipotent*).

C. Third storey. East.

No. 17. [1] श्रीअत्यन्तकामपल्लवेश्वरगृह[म्*] ॥ [2] रणजयः
The temple of the holy Atyantakâma-Pallaveśvara. Raṇajaya (*the conqueror in battle*).

No. 18. Inscription at the Gaṇeśa Temple, Mâmallapuram.[1]

Text.

[1.] सम्भवस्थितिसंहारकारणं वीतकारणः [।*]
भूयादत्यन्तकामाय जगतां काममर्द्दनः ॥ [१*]

[2.] अमायश्चित्रमायोसावगुणो गुणभाजनः [।*]
स्वस्थो निरुत्तरो जीयादनीशः परमेश्वरः [॥ २*]

[3.] यस्याङ्गुष्ठभराक्रान्तः कैलासः सदशाननः [।*]
पातालमगमन्मूर्द्ध्ना श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*]

[4.] भक्तिप्रह्वेण मनसा भवम्भूषणलीलया [।*]
दोष्णा च यो भुवो भारञ्जीयात्स श्रीभरश्चिरम् [॥ ४*]

[5.] अत्यन्तकामो नृपतिर्न्निर्ज्जितारातिमण्डलः [।*]
ख्यातो रणजयः शम्भोस्तेनेदं वेश्म कारितम् [॥ ५*]

[6.] ज्ञः स्थाणुर्न्निष्कलः सोमः पावकाद्मा[2] वियद्वपुः [।*]
भीमः शिवो विजयतां शङ्करः कामसूदनः ॥ [६*]

[7.] राजराजो न विरसश्चक्रभृन्न जनार्द्दनः [।*]
तारकाधिपतिः स्वस्थो जयतात्तरुणाङ्कुरः ॥ [७*]

[8.] श्रीमतोत्यन्तकामस्य द्विषद्दर्प्पापहारिणः [।*]
श्रीनिधेः कामरागस्य हराराधनसङ्गिनः [॥ ८*]

[9.] अभिषेकजलापूर्ण्णे चित्ररत्नाम्बुजाकरे [।*]
आस्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९*]

[10.] तेनेदङ्कारितन्तुङ्गन्धूर्ज्जटेर्म्मन्दिरगृहम् [।*]
प्रजानामिष्टसिद्ध्यर्थं शाङ्करीम्भूतिमिच्छता ॥ [१०*]

[11.] धिक्तेषान्धिक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [।*]
येषान्न वसति हृदये कुपथगतिविमो-

[12.] क्षको रुद्रः ॥ [११*] अत्यन्तकामपल्लवेश्वरगृह[म् ॥*]

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[1] *Madras Survey Map*, No. 24. Carr's *Seven Pagodas*, Plate xiv, pp. 57, 221, 224. Burnell, *South-Indian Palæography*, 2nd edition, p. 38, note 4.

[2] Read पावकात्मा.

TRANSLATION.

(*Verse* 1.) May (*Śiva*) the destroyer of Love, who is the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires [1] of men !

(2.) May he (*Śiva*) be victorious, who is without illusion and possessed of manifold illusion, who is without qualities and endowed with qualities, who is existing by himself and is without superior, who is without lord and the highest lord !

(3.) Śrîniḍhi [2] bears on his head the unborn (*Śiva*),[3] by the weight of whose great toe Kailâsa together with the ten-faced (*Râvaṇa*) sank down into Pâtâla.

(4.) May Śrîbhara [4] be victorious for a long time, who bears Bhava (*Śiva*) in his mind which is filled with devotion, and bears the earth on his arm [5] like a coquettish embellishment !

(5.) King Atyantakâma, who has subdued the territories of his foes, is famed (*by the name of*) Raṇajaya; [6] —he caused to be made this house of Śaṁbhu (*Śiva*).

(6.) May he be victorious, who is both sentient and motionless (*Sthâṇu*),[7] who is both undivided and the moon,[8] who is both fire and air, who is both terrible (*Bhîma*) and kind (*Śiva*), who is both the cause of prosperity (*Śaṁkara*) and the destroyer of Love !

(7.) May Taruṇâṅkura [9] be victorious, who is a king of kings, but is not ugly (*like Kuvera*), who is an emperor, but does not distress people (while Vishṇu is both Chakrabhṛit and Janârdana), who is the lord of protectors, but healthy (while the moon is the lord of stars, but is subject to eclipses) !

(8 *and* 9.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śaṁkara (*Śiva*) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakâma,[10] who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid,[11] and who assiduously worships Hara (*Śiva*).

(10.) He, desiring to attain the glory of Śaṁkara (*Śiva*), caused to be made this lofty dwelling of Dhûrjaṭi (*Śiva*), in order to procure the fulfilment of their desires to his subjects.

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[1] By the expression *atyantakâmâya*, the panegyrist also alludes to the name of the king.

[2] This *biruda* of Atyantakâma occurs also in verse 8. The same was a *biruda* of his predecessor Narasiṁha; see No. 14.

[3] *I.e.*, he is a devotee of Śiva.

[4] This *biruda* was also borne by Narasiṁha (No. 2), by Atiraṇachaṇḍa (Nos. 21 and 22, verse 4) and by Râjasiṁha of Kâñchî.

[5] Here and in No. 19, the correct reading would be दोष्णा च यो भुवं धत्ते, which is found in verse 4 of Nos. 21 and 22.

[6] The same *biruda* of Atyantakâma occurs in No. 17. It was also borne by Atiraṇachaṇḍa (Nos. 21 and 22, verse 6) and by Râjasiṁha of Kâñchî.

[7] While the trunk of a tree (*sthâṇu*) is unsentient.

[8] Who is divided into sixteen *kalâs*.

[9] *Taruṇâṅkura*, "the young sprout," seems to have been a *biruda* of Atyantakâma. The word *aṅkura* is a synonym of *pallava*, "sprout," from which the Pallavas used to derive their name (see the 8th verse of No. 32, below).

[10] "Śiva abides on the head of Atyantakâma" means the same as "he bears Śiva on his head" (verse 3), viz., "he is a devotee of Śiva."

[11] With the *biruda* Kâmarâga, which was also borne by his successor Atiraṇachaṇḍa (see Nos. 21 and 22, verse 1), compare the synonyms Madanâbhirâma and Kâmalalita (Nos. 6 and 8) and Kâmavilâsa in the Kâñchî inscriptions. The appellation Kâmarâjapallaveśvara, which Colonel Branfill attributes to the so-called Gaṇeśa Temple, rests on an erroneous reading in Dr. Burnell's transcript, viz., Kâmarâja for Kâmarâga.

(11.) Six times cursed be those, in whose hearts does not dwell Rudra (*Śiva*), the deliverer from the walking on the evil path!

The temple of Atyantakâma-Pallaveśvara.

No. 19. Inscription at the Dharmarâja Maṇḍapa, Mâmallapuram.[1]

This inscription is a duplicate of No. 18.

[1.] [सम्भवस्थितिसंहारकारणं वीतकारणः ।] भूयादत्यन्तकामाय जगतां
[2.] काममर्द्दनः ॥ [१*] अमायश्चित्रमायोसावगुणो गुणभाजनः [।*] स्वस्थो
[3.] निरुत्तरो जीयादनीशः परमेश्वरः ॥ [२*] यस्याङ्गुष्ठभराक्रान्तः कैलासस्सद-
[4.] शाननः [।*] पातालमगमन्मूर्द्ध्ना श्रीनिधिस्तम्बिभर्त्यजम् ॥ [३*] भक्तिप्रह्वेण मनसा भवं भू-
[5.] षणलीलया [।*] दोष्णा च यो भुवो भारं जीयात्स श्रीभरश्चिरम् ॥ [४*] अत्यन्त-
[6.] कामो नृपतिर्न्निर्जितारातिमण्डलः [।*] ख्यातो रणजयः शम्भोस्तेनेदं वेश्म
[7.] कारितम् ॥ [५*] ज्ञः स्थाणुर्न्निष्कलः सोमः पावकात्मा वियद्वपुः [।*] भीमः शिवो विजय-
[8.] तां शङ्करः कामसूदनः ॥ [६*] राजराजो न विरसश्चक्रभृन्न जनार्द्दनः [।*] तारकाधिपतिः स्वस्थो
[9.] जयतात्तरुणाङ्कुरः ॥ [७*] श्रीमतोत्यन्तकामस्य द्विषद्दर्प्पापहारिणः [।*] श्रीनिधेः का-
[10.] मरागस्य हराराधनसङ्गिनः ॥ [८*] अभिषेकजलापूर्ण्णे चित्ररत्नाम्बुजाकरे [।*] आ-
[11.] स्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥ [९*] तेनेदं कारितन्तुङ्गन्धूर्ज्जटेर्म्मन्दिर-
[12.] गृहं [।*] प्रजानामिष्टसिद्ध्यर्थं शाङ्करीं भूतिमिच्छता ॥ [१०*] ओं ॥ अत्यन्तकामपल्लवेश्वरगृहम् ॥
[13.] धिक्तेषान्धिक्तेषाम्पुनरपि धिग्धिग्धिगस्तु धिक्तेषाम् [।*] येषान्न वसति
[14.] हृदये कुपथगतिविमोक्षको रुद्रः ॥ [११*]

No. 20. Fragment of an inscription at the Râmânuja Maṇḍapa, Mâmallapuram.[2]

This fragment consists of the last verse of Nos. 18 and 19.

[1.] धिक्तेषां धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्ते-
[2.] षां [।*] येषान्न वसति हृदये कुपथगति-
[3.] विमोक्षको रुद्रः ॥

Nos. 21 to 23. Inscriptions at the Atiraṇachaṇḍeśvara Temple, Śâḷuvaṅkuppam.[3]

No. 21. On the Southern Wall.

Text.

[1.] श्रीमतोत्यन्तकामस्य द्विषद्-
[2.] र्प्पापहारिणः [।*] श्रीनिधेः काम-
[3.] रागस्य हराराधनसंगिनः ॥ [१*]
[4.] अभिषेकजलापूर्ण्णे चित्ररत्नाम्बुजाकरे [।*]
[5.] आस्ते विशाले सुमुखः शिरस्सरसि शंकरः ॥ [२*]

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[1] *Madras Survey Map*, No. 44. Branfill in *the Madras Journal of Literature and Science* for 1880, p. 135.

[2] *Madras Survey Map*, No. 48. Carr's *Seven Pagodas*, p. 222, note.

[3] *Madras Survey Map*, No. 58. Carr's *Seven Pagodas*, Plate xv, pp. 59, 120, 222. Nos. 2 and 3 of Plate xv are two independent eye-copies of the same inscription, viz., of that on the northern wall.

[6.] तेनेदं कारितं शम्भोर्भवनं भूतये भुवः [।*] कै-
[7.] लासमन्दरनिभं भूभृतां मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रह्वे-
[8.] ण मनसा भवं भूषणलीलया [।*] दोष्णा च यो भुवन्धत्ते
[9.] जीयात्स श्रीभरश्चिरम् ॥ [४*] अतिरणचण्डः पतिरवनिभु-
10.] जामतिरणचण्डेश्वरमिदमकरोत् [।*] इह गिरितन-
11.] यागुहगणसहितो नियतकृतरतिर्भवतु पशुप-
12.] तिः ॥ [५*] गुर्व्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्व्या
[13.] निस्सामान्यञ्च दानं सममति[र]णचण्डाख्यया यो [बिभर्त्ति ।]
[14.] स्थाने निर्म्मापितेस्मिन्विदि[तरण]जयख्यातिना तेन [भ]र्त्ता भूताना-
[15.] मष्टमूर्त्तिश्चिरमतिरणचण्डेश्वरे यातु निष्ठाम् [॥ ६*] अ[नुग्र]शील[ः ॥*]
[16.] यदि न विधाता भरतो यदि न हरिन्नारदो न वा स्कन्दः [।*] बोद्धुं क इव
[17.] समर्त्थस्संगीतं कालकालस्य ॥ [७*] ओं ॥ समरधनञ्जयः संग्रामधीरः ॥ ओं ॥

TRANSLATION.

(*Verses* 1 *and* 2.) Just as in a large lake filled with water which is fit for bathing, and covered with various lotus-flowers, handsome Śaṁkara (*Śiva*) abides on the large head—sprinkled with the water of coronation and covered with bright jewels—of the illustrious Atyantakâma, who deprives his enemies of their pride, who is a receptacle of wealth, who possesses the charm of Cupid, and who assiduously worships Hara (*Śiva*).[1]

(3.) For the welfare of the earth, he, who stands at the head of the lords of the earth, caused to be made this house of Śaṁbhu (*Śiva*), which resembles Kailâsa and Mandara.

(4.) May Śrîbhara be victorious for a long time, who bears Bhava (*Śiva*) in his mind which is filled with devotion, and bears the earth on his arm like a coquettish embellishment![2]

(5.) Atiraṇachaṇḍa,[3] the lord of the rulers of the earth, made this (*temple called*) Atiraṇachaṇḍeśvara. May Paśupati (*Śiva*), attended by the mountain-daughter (*Pârvatî*) and the troop of Guhas, always take delight (*in residing*) here!

(6.) May the eight-formed lord of beings (*Śiva*) for a long time take up his abode in this temple (*called*) Atiraṇachaṇḍeśvara, which was caused to be built by him, who, together with the name of Atiraṇachaṇḍa, bears deep devotion to Îśâna (*Śiva*), abundant prosperity, the heavy burden of the earth and unequalled liberality, and who is famed by the name of Raṇajaya!

Anugraśîla (*the gentle-minded*).[4]

(7.) Who will be able to understand the music of Kâlakâla,[5] if it were not Vidhâtṛi (*Brahman*), Bharata, Hari, Nârada, or Skanda?[6]

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[1] Verses 1 and 2 are identical with verses 8 and 9 of Nos. 18 and 19.

[2] Identical with verse 4 of Nos. 18 and 19.

[3] This name of the king, who built the temple, was also a *biruda* of Râjasiṁha of Kâñchî.

[4] This was also a *biruda* of Râjasiṁha of Kâñchî.

[5] The same *biruda* occurs in the Kâñchî inscriptions.

[6] Compare the Kâñchî inscriptions, where Râjasiṁha's skill as a musician is alluded to by the *birudas* Âtodyatumburu, Vâdyavidyâdhara and Vîṇânârada.

Samaradhanaṁjaya (*the conqueror of wealth in battle*).[1] Saṁgrâmadhîra (*the firm in war*).[2]

No. 22. On the Northern Wall.

This inscription consists of the first six verses of No. 21.

[1.] श्रीमतोत्यन्तकामस्य
[2.] द्विषद्दर्प्पापहारिणः [।*] श्रीनि-
[3.] धेः कामरागस्य हराराधनसंगि-
[4.] नः ॥ [१*] अभिषेकजलापूर्ण्णे चित्ररत्नां-
[5.] बुजाकरे [।*] आस्ते विशाले सुमुखः शिरस्सर-
[6.] सि शंकरः ॥ [२*] तेनेदं कारितं शम्भोर्भव-
[7.] नं भूतये भुवः [।*] कैलासमन्दरनिभं भूभृतां
[8.] मूर्ध्नि तिष्ठता ॥ [३*] भक्तिप्रह्वेण मनसा भव[3] भूषण-
[9.] लीलया [।*] दोष्णा च यो भुवन्धत्ते जीयात्स श्रीभरश्चि-
[10.] रम् ॥ [४*] अतिरणचण्डः पतिरवनिभुजामतिर-
[11.] णचण्डेश्वरमिदमकरोत् [।*] इह गिरितनयागु-
[12.] हगणसहितो नियतकृतरतिर्भवतु पशुपतिः ॥ [५*]
[13.] गुर्व्वीमीशानभक्तिं श्रियमतिशयिनीं दुर्व्वहं भारमुर्व्व्या निरसा-
[14.] मान्यश्च दानं सममतिरणचण्डा[ख्य]या यो [बि]भर्त्ति [।*] स्थाने
[15.] निर्म्मापितेस्मिन्विदितरणजय[ख्यातिना] तेन भर्त्रा भूताना-
[16.] मष्टमूर्त्तिश्चिरम[तिरणचण्डे]श्वरे यातु निष्ठाम् ॥ [६*] ॥ स्वस्ति ॥ ॥

No. 23. Over the entrance.

[1.] अतिरणचण्डपल्ल[वेश्वरगृह][4]
[2.] अतिरणचण्डपल्ल[वेश्वरगृह][5]

(The temple of) Atiraṇachaṇḍa-Palla [veśvara].

Nos. 24 to 30. The Pallava inscriptions on the Kailâsanâtha Temple at Kâñchîpuram.

On a visit to Kâñchîpuram in the year 1883, Dr. Burgess made the important discovery, that the comparatively insignificant temple of Kailâsanâthasvâmin at Kâñchîpuram (Conjeeveram) was not only built in the Pallava style of sixth century architecture, but contained a number of inscriptions in the Pallava character and Sanskrit language besides others in the Tamil alphabet and language. In 1884-85, Mr. S. M. Naṭeśa Śâstrî prepared fac-similes of most of the Pallava inscriptions, from which I made transcripts and translations. In September and October 1887, I went to the spot myself, in order to compare these transcripts with the originals and to take fac-similes of those inscriptions, which were not found

[1] The same was a *biruda* of Râjasiṁha of Kâñchî.
[2] Compare the synonymous *birudas* Âhavadhîra and Raṇadhîra in the Kâñchî inscriptions.
[3] Read भवं.
[4] In the same alphabet as No. 21.
[5] In the same alphabet as No. 22.

among those made by Mr. Naṭeśa. Through the good offices of E. C. Johnson, Esq., the Collector of Chingleput, I was enabled to secure reliable copies of all the Sanskrit and Tamil inscriptions of the temple.

Just as at Mâmallapuram and Śâḷuvaṅkuppam, we find several different alphabets employed in the Pallava inscriptions of the Kailâsanâtha Temple. The most archaic alphabet, which resembles that of the inscriptions of Atyantakâma at Mâmallapuram, occurs in the subjoined inscriptions Nos. 24, 27, 28, 29 and 30. Of these, the inscription No. 24 runs round the outside of the central shrine and is in excellent preservation, as it is engraved on granite slabs. It consists of twelve Sanskrit verses. The whole of the first verse and the beginning of the second are covered by the floor of the temple itself and by the wall of a modern *maṇḍapa*, which has been erected between the central shrine and another *maṇḍapa* in front of it. By the temporary removal of some slabs, my assistant succeeded in preparing fac-similes of the greater part of the first verse and of a few additional letters at the beginning of the second verse. The inscription opens with a benediction addressed to Gaṅgâ and with the following mythical pedigree of Pallava, the ἥρως ἐπώνυμος of the Pallava dynasty:—

[Brahman.]
|
Aṅgiras.
|
Bṛihaspati.
|
Śaṁyu.
|
Bharadvâja.
|
Droṇa.
|
Aśvatthâman.
|
Pallava, the founder of the race of the Pallavas.

Then the inscription continues: "In the race of these (*the Pallavas*) there was born the supreme lord Ugradaṇḍa, the destroyer of the city of Raṇarasika." His son was Râjasiṁha, who bore the *birudas* Atyantakâma, Śrîbhara and Raṇajaya. He built the Śiva temple, round which the inscription is engraved, and called it after his own name Râjasiṁha-Pallaveśvara or Râjasiṁheśvara.[1]

The inscription No. 27 runs round the smaller shrine, which stands in front of the Râjasiṁheśvara or Kailâsanâtha shrine, and which is now-a-days styled Nâradeśvara. It consists of four Sanskrit verses, the first and last of which are only incompletely preserved. The first three verses tell in different wording the same fact, viz., that Mahendra, the son of Râjasiṁha and grandson of Lokâditya, built a temple of Śiva, which he called Mahendreśvara after his own name, near the temple of Râjasiṁheśvara. Another form of the name of the temple, Mahendravarmeśvara, which is engraved three times on the building, shows that Mahendra's full name was Mahendravarman. Of Lokâditya, who is identical with the Ugradaṇḍa of the inscription No. 24, the present inscription says, that "his valour dried up the army of Raṇarasika, just as the heat of the sun does the mud."

[1] These two names reappear in the Choḷa inscriptions (Nos. 41 and 146, below). A third form of the name of the temple, which occurs in three later inscriptions (Nos. 86, 87 and 150, below), viz., Râjasiṁhavarmeśvara, suggests that Râjasiṁha's full name was Râjasiṁhavarman.

Other inscriptions in archaic characters are found in some of the niches to the right of the front entrance into the temple compound, which are now connected by brick walls, but were originally intended for detached small shrines. According to the inscription No. 28, the first niche was called "the Temple of Nityavinîteśvara."

Of No. 29, on the third niche, a complete fac-simile was obtained by temporarily removing two modern brick walls. It consists of three Sanskrit verses and records, that this small shrine of Śiva was founded by Raṅgapatâkâ, the wife of king Narasiṁhavishṇu or Kâlakâla.

No. 30, on the fifth niche, is an incomplete inscription in Sanskrit verse of some other female, whose name is unfortunately lost.

The rest of the Pallava inscriptions of the Kailâsanâtha Temple run round the inside of the enclosure of the Râjasiṁheśvara shrine and contain an enumeration of several hundred *birudas* of king Râjasiṁha. They are arranged in four tiers, the first of which consists of granite and is therefore well preserved. The other three tiers are on sand-stone; hence the second is almost entirely spoiled by the dripping of water and by whitewashing with chunnam; of the third a little more is left; and the fourth is in tolerable preservation. From the existing fragments of the second and third tiers, it appears that they were word for word identical with the well-preserved first tier. Further, we can prove in a few cases, that the first tier is a later copy of the third. Thus, in niches 29 and 52, the first tier has the unintelligible words श्रीआशाविषिः and श्रीवलप्रमः, for which the third tier supplies the correct readings श्रीआशाविजयिः (for °यी) and श्रीवलप्रमथनः. In accordance with this result, the third tier is written in the same archaic alphabet, as the inscription round the Râjasiṁheśvara Temple, and evidently belongs to the time of Râjasiṁha, the founder of the temple, himself. Thus the first and second tiers must be considered as later copies of the original inscription in the third tier, which were executed by some descendants of Râjasiṁha. As the alphabets of the first and second tiers resemble those of the northern and southern walls, respectively, of the Śâḷuvaṅkuppam Cave, it further follows that Atiraṇachaṇḍa, who engraved the inscription on the northern wall of the Śâḷuvaṅkuppam Cave, must be later than Atyantakâma, the alphabet of whose inscriptions at Mâmallapuram resembles that of Râjasiṁha's at Kâñchîpuram. The inscription on the southern wall of the Śâḷuvaṅkuppam Cave is a later transcript of that on the northern wall, and in the same way the second tier is still more modern than the first tier. As only fragments of the second and third tiers are now forthcoming, I have transcribed only the first tier and noticed the various readings of the second and third tiers in the foot-notes. While the inscriptions of the first, second and third tiers run round the whole of the inner enclosure of the temple, the inscriptions of the fourth tier extend only as far as the 20th niche. The fourth tier repeats some of the *birudas* contained in the first three tiers and adds a few of its own. It is written in a peculiar ornamental alphabet, which is based on an alphabet of the same type, as that of the first tier. As the *biruda* श्रीकालकोपः, which occurs in the third tier (niche 19), but is left out in the first, is found in the fourth tier (niche 11), it follows that the engraver of the fourth tier copied from the third and not from the first tier; perhaps the first and fourth tiers were contemporaneous.

It remains to add a few words on the probable times of the founders of the Kailâsanâtha Temple. In an article, which appeared first in the *Madras Mail* (3rd September 1887) and was reprinted in the *Indian Antiquary* (Vol. XVII, p. 30), I identified:—
1. Raṇarasika, the enemy of Ugradaṇḍa or Lokâditya, with the Chalukya Raṇarâga;

2. Râjasiṁha, who is called Narasiṁhapotavarman in a Chalukya inscription,[1] with Narasiṁhavarman I. of Mr. Foulkes' grant of Nandivarman;[2] 3. Mahendravarman with Mahendravarman II. of the same grant; 4. Nandipotavarman, who was defeated by the Chalukya Vikramâditya II., with Nandivarman himself; and 5. Pulakeśin, who, according to the unpublished Kûram grant, was conquered by Narasiṁhavarman I., with the Chalukya Pulikeśin I. As, however, both in the Kûram grant and in Mr. Foulkes' grant of Nandivarman, Narasiṁhavarman I. is said to have destroyed Vâtâpi, while Pulikeśin I. "first made Vâtâpi the capital of the Chalukyas in Western India, wresting it from the Pallavas who then held it," [3] —I now consider it more probable, that Pulakeśin, the enemy of Narasiṁhavarman I., has to be identified with the Chalukya Pulikeśin II. On inspecting the original of the Kûram grant, of which I formerly had nothing but an impression, but which has now become the property of Government, I discovered a further confirmation of this view. The grant says, that Parameśvaravarman (I.) put to flight Vikramâditya, *i.e.*, Vikramâditya I., the son of Pulikeśin II. Secondly, it is not unlikely, that Narasiṁhavishṇu, whose wife built the third niche to the right in front of the Kailâsanâtha Temple, is another name of Râjasiṁha, the founder of the central shrine. Under this supposition, I would now identify Râjasiṁha (*alias* Narasiṁhapotavarman and Narasiṁhavishṇu) with Siṁhavishṇu, and his son Mahendravarman with Mahendravarman I. of Mr. Foulkes' grant. The subjoined table shows the synchronisms between the Chalukyas and Pallavas.

Pedigree of the Chalukyas.	Pedigree of the Pallavas.		
	Mr. Foulkes' grant of Nandivarman.	Kûram grant.	Kailâsanâtha inscriptions.
Raṇarâga.			Ugradaṇḍa or Lokâditya, destroyer of the army and town of Raṇarasika.
Pulikeśin I.	Siṁhavishṇu.		Râjasiṁha or Narasiṁhavishṇu (*alias* Narasiṁhapotavarman), married to Raṅgapatâkâ.
Kîrtivarman I. (until Śaka 489.)	Mahendravarman I.		Mahendravarman.
Pulikeśin II. (Śaka 532 and 556.)	Narasiṁhavarman I., destroyer of Vâtâpi.	Narasiṁhavarman, conqueror of Pulakeśin and destroyer of Vâtâpi.	
	Mahendravarman II.	Mahendravarman.	
Vikramâditya I. (Śaka 592 (?) to 602 (?))	Parameśvaravarman I.	Parameśvaravarman defeated Vikramâditya.	
Vinayâditya (Śaka 603 (?) to 618).	Narasiṁhavarman II.		
Vijayâditya (Śaka 618 to 655).	Parameśvaravarman II.		
Vikramâditya II. (Śaka 655 to 669) defeated Nandipotavarman.	Nandivarman.		

[1] *Indian Antiquary*, Vol. VIII, p. 23. [2] *Ibid.* p. 273.

[3] Mr. Fleet's *Kanarese Dynasties*, p. 20.

If new discoveries should prove the above arrangement to be correct, the date of the foundation of the Râjasiṁheśvara and Mahendravarmeśvara Temples would fall some time before 567 A.D., the date of the end of the first Kîrtivarman's reign, say about 550 A.D. This would also be the time of Atyantakâma's inscriptions at Mâmallapuram. Atiraṇachaṇḍa's inscriptions at Śâḷuvaṅkuppam belong to a later, and Narasiṁha's on the Dharmarâja Ratha at Mâmallapuram to an earlier period.

No. 24. Round the outside of the shrine of Râjasiṁheśvara.

Text.

* * * * * * * * * * * * * * * * * त्वञ्जटाभि-
र्न्नीलत्वं कण्ठधाम्ना फणमणिकिरणैः शोणिमानन्दधाना [।*]
निर्य्यान्ती स्थाणुरत्नात्रिभुवन[1]सरसीपूरणी वः पुनीता-
न्नानावर्ण्णार्ण्णवार्ण्णस्समसकलहरिन्मण्ड * * * * * [॥ १*]
* * * * * * [स]त्तदनु मुनिरसावङ्गिरास्तन्मनोज-
स्तत्सूनुश्शक्रमन्त्री गुरुरमृतभुजान्तस्य शयु[2]स्तनूजः [।*]
तस्मादुग्रप्रभावात्रीभुवन[3]महिताल्लब्धजन्मा मुनीन्द्रः
स श्रीमान्पल्लवानां कुलनिधिरभवद्यो भरद्वाजनामा ॥ [२*]
तस्माद्द्रोणस्स[4] रामाद्गुरुरतिमहितः पाण्डवानां कुरूणा-
मश्वत्थामा ततोभूत्पृथुरवनिभृता[5] स्थैर्य्यमानापहारी [।*]
तत्सूनुः पल्लवाख्यः सकलवसुमतीभोगिनां पार्त्थिवानां
शूराणामादिभूतो मनुरिव जयिनामन्ववायस्य कर्त्ता ॥ [३*]
ब्रह्मण्य[ा]नामुदीर्ण्णप्रबलकलिमदध्वंसिनां सत्यवाचां
गम्भीराणान्त्रिवर्ग्गस्थितिचतुरधियां वृर्द्ध[6]सेवापराणां [।*]
कामाद्यन्तश्शरारिप्रसभविजयिनां हेतिविद्यावर[ा]णा-
न्धराणामूर्ज्जितानान्नयविनयवताम्पल्लवानान्नृपाणाम् ॥ [४*]
तेषां वंशे प्रसूताद्रणरसिकपुरोर्म्मर्द्दनादग्र[7]दण्डा-
त्सुब्रह्मण्यः कुमारो गुह इव परमादीश्वरादात्तजन्मा [।*]
शक्ति(:)क्षुण्णारिवर्ग्गो विदितबहुनयश्शैवसिद्धान्तमार्ग्गे
श्रीमानत्यन्तकाम[:*] क्षतसकलमलो धूर्द्धरः पल्लवानाम् ॥ [५*]
कलाचतुरयोषितां रहसि रञ्जने मन्मथस्त्रयीपथनिषे[विणां स]ततपालने वासवः [।*]
मुनिद्विजसुरद्विषां हृदयदारणे माधवः स च द्रविणसंपदा सुजनतोषणे वित्तदः ॥ [६*]
दुष्यन्तप्रमुखैः श्रता[8]म्बरगता वाणी शरीरं विना
क्ष्मानाथैः सुरदृश्वभिर्य्यदि कृते कण्वादिभिः स्वीकृतैः [।*]
तन्नाश्चर्य्यमिदं पुनः कलियुगे दूरीभवत्सद्गुणे
सोश्रोषी[9]दिति तां गिरम्महदहो विस्मापनं श्रीभरः ॥ [७*]

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[1] Read °रत्नात्त्रिभुवन°.
[2] Read शंयु°.
[3] Read °प्रभावात्त्रिभुवन°.
[4] Read तस्माद्द्रोणः स.
[5] Read °भृतां.
[6] Read वृद्ध°.
[7] Read °पुरोन्मर्दनादुग्र°.
[8] Read श्रुता°.
[9] Read सोश्रौषी°.

येनेमे नयविक्रमात्तकमलासंपात्तिदर्प्पोद्धता
भ्रूभंगक्षणमात्रधूतधिषणा नम्रीकृता[:*] पार्त्थिवा[: ।*]
जातोसो[1] पुरुषोत्तमो रणजयस्त्रातुञ्जनान्मज्जतः
पापाब्धेः कलिकालभीममकरग्रस्तान्स जीयाच्चिरम् ॥ [८*]
नयोर्ज्जितपराक्रमार्ज्जितमनेन सर्व्वञ्जगन्नृपेण[2] हतकण्टकं प्रणतराजकं भुञ्जता [।*]
यशःसदृशमान्मनो[3] भवनमेतदुत्थापितं हरस्य हरहासरूपमतिमानमत्यत्भुतम्[4] ॥ [९*]
श्रीराजसिंहपल्लवेश्वरे नागेन्द्रभोगभीमभूषणः [।*]
देवासुरेन्द्रवृन्दवन्दित स्थाने स्थितोस्तु शंकरश्चिरम् ॥ [१०*]
अस्मिन्नुत्वृत्तशत्र[5]द्विरदघनघटाराजसिंहेन रा[ज्ञा]
राज्ञामा[ज्ञावि]धे[यी]कृतसकलदिशा निर्म्मिते धर्म्मिभाजा[6] [।*]
शैले कैलासलीलामपहरति गृहे राजसिंहेश्वराख्यां
बिभ्रत्यभ्रंलिहाग्रे विरचयतु सदा सन्निधानं वृषाङ्कः ॥ [११*]
राजसिंहो रणजय[:*] श्रीभरश्चित्रकार्मुकः [।*]
एकवीरश्चिरं पातु [शि]वचूडामणिर्म्महीम् [॥ १२*]

TRANSLATION.

(*Verse* 1.) May (*Gaṅgâ*) purify you!—she who springs from the jewel (*on the head*) of Sthâṇu (*Śiva*), appearing . . . . . . black by the splendour of (*his*) neck and red by the rays of the gems on the hoods (*of his snakes*), who fills the lake of the three worlds . . . . .

(2.) . . . . . After him (*there was*) that sage Aṅgiras, who was born from his (viz., *Brahman's*) mind. His son was (*Bṛihaspati*) the minister of Śakra (*Indra*) and preceptor of the gods. His son was Śaṁyu. From him, who possessed terrible power and was honoured in the three worlds, there took birth that illustrious chief of sages, Bharadvâja by name, who became the source of the race of the Pallavas.

(3.) From this lovely one came Droṇa, the highly honoured preceptor of the Pâṇḍavas (*and*) Kurus; from him the great Aśvatthâman, who deprived princes of their constancy and pride. Just as the first-born Manu, his son, Pallava by name, became the founder of a race of brave and victorious kings, who enjoyed the whole earth:—

(4.) Of the Pallava princes, who were pious, who destroyed the excessively great pride of the *Kali* (*age*), who spoke the truth, who were profound, whose minds knew how to practise the *trivarga*, who assiduously honoured the aged, who forcibly subdued lust and the other internal foes, who excelled in the knowledge of weapons, who were firm, mighty and endowed with polity and modesty.

(5.) Just as Guha (*also called* Subrahmaṇya *or* Kumâra) took birth from the supreme lord (*Śiva*), the destroyer of the warlike (*demon*) Pura, thus from the supreme lord Ugradaṇḍa,[7] who was born in the race of these (viz., *the Pallavas*), the destroyer of the city of Raṇarasika, there took birth a very pious prince (*subrahmaṇyaḥ kumâraḥ*), the illustrious Atyantakâma,[8] the chief of the Pallavas, who crushed the multitude of his foes by

[1] Read जातोसौ. [2] Read °न्नृपेण. [3] Read °मात्मनो.
[4] Read °त्यद्भुतम्. [5] Read अस्मिन्नुद्वृत्तशत्रु°. [6] Read धर्मभाजा.
[7] This was also a *biruda* of Râjasiṁha himself; see No. 25, 30th niche.
[8] The same *biruda* of Râjasiṁha occurs in No. 25, 1st niche.

his power (*or spear*), whose great statesmanship was well-known[1] and who had got rid of all impurity (*by walking*) on the path of the Śaiva doctrine.

(6.) Like Manmatha (*Kâma*), he charmed refined women in secret; like Vâsava (*Indra*), he constantly protected those, who frequented the path of the three *Vedas;* like Mâdhava (*Vishṇu*), he tore the hearts of the enemies of sages, twice-born and gods; and like Vittada (*Kuvera*), he gratified good people with abundant wealth.

(7.) If in the *Kṛita* (*age*) kings like Dushyanta, who saw the gods and were engaged by (*saints*) like Kaṇva, would hear a heavenly voice without body, that is not a matter of wonder; but ah! this is extremely astonishing, that Śrîbhara[2] has heard that voice in the *Kali* age, from which good qualities keep aloof.

(8.) May Raṇajaya[3] be victorious for a long time, who humbled those princes, who were puffed up with the pride of abundant prosperity, which they had acquired by polity and prowess, depriving them of their intelligence in the mere space of knitting his brows, and who, like Purushottama (*Vishṇu*), was born to rescue from the ocean of sin the sinking people, who were swallowed by the horrid monster, (*called*) the *Kali* age!

(9.) While this prince enjoyed the whole world, which he had conquered by valour combined with polity, and in which he had killed rebels and humbled kings, he erected this extensive and wonderful house of Hara (*Śiva*), which resembles his fame and the laughter of Hara.[4]

(10.) May Śaṁkara (*Śiva*), whose terrible ornaments are the coils of the king of serpents, and who is praised by the hosts of the kings of gods and of demons, reside for a long time in this temple, (*called*) the holy Râjasiṁha-Pallaveśvara!

(11.) May the bull-marked (*Śiva*) always lend his presence to this temple of stone, called Râjasiṁheśvara, which touches the clouds with its top, which robs Kailâsa of its beauty, and which was built by that pious king of kings, who made all quarters obedient to his orders and (*who proved*) a royal lion (*Râjasiṁha*) to the dense troops of the elephants of his daring foes!

(12.) May Râjasiṁha, the conqueror in battle (*Raṇajaya*), the bearer of prosperity (*Śrîbhara*), the wonderful archer (*Chitrakârmuka*),[5] the unrivalled hero (*Ekavîra*), who has Śiva for his crest-jewel (*Śivachuḍâmaṇi*),[6] for a long time protect the earth!

No. 25. Round the inside of the enclosure of the Râjasiṁheśvara Temple, first tier.

A. Right side of east enclosure.

1st niche.

श्रीराजसिंहः ॥ श्रीअत्यन्तकामः ॥ श्रीरणजयः ॥ श्रीअभिरामः[7] ॥

2nd niche.

श्रीअपराजितः श्रीअमित्रमल्लः श्रीअकुतोभयः श्रीऊर्ज्जितः ॥

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[1] Or 'who was famed (*by the name of*) Bahunaya,' which is found in No. 25, 3rd niche.

[2] On this *biruda* of Râjasiṁha see note 5, below.

[3] See note 5, below.

[4] *I.e.*, which is of white colour.

[5] The *birudas* Raṇajaya, Śrîbhara and Chitrakârmuka occur also in No. 25, 1st, 3rd and 13th niches.

[6] *I.e.*, who is a devotee of Śiva; compare page 5, note 10.

[7] The third tier inscription omits श्री before each of the three last words.

3rd niche.

श्रीजयपरः श्रीअतिरणचण्डः श्रीभरः श्रीवहुनयः श्रीउदयभास्करः

B. South enclosure.

4th niche.

श्रीमेघः श्रीअभयङ्करः श्रीकुलतिलकः श्रीअरिमर्द्दनः ॥

5th niche.

श्रीउदितप्रभावः श्रीउदितकीर्त्तिः श्रीऋषभदर्प्पः श्रीऋषभलाञ्छनः [1]

6th niche.

श्रीउग्रवीर्य्यः श्रीउदितोदितः श्रीउन्नतरामः श्रीउग्रप्रतापः

7th niche.

श्रीअत्यदारः [2] श्रीअनुनयसाद्ध्यः श्रीआहवकेसरीः [3]

8th niche.

श्रीकलंकवर्ज्जितः श्रीकाश्चीमहामणिः श्रीखरविक्रमः श्रीचक्रवर्त्ती(:)

9th niche.

श्रीखिन्नानुकम्पी [4] श्रीचापद्वितीयः श्रीछिन्नसंशयः श्रीछलरहितः

10th niche.

श्रीअमित्राशनिः श्रीअप्रतिमल्लः श्रीअद्भुतचरितः श्रीइभविद्याधरः ॥

11th niche.

श्रीइच्छापूरः श्रीईशानशरणः श्रीउदयचन्द्रः श्रीपर्ज्जन्यरूपः

12th niche.

श्रीपरचक्रमर्द्दनः श्रीनरेन्द्रचूलामणिः [5] श्रीनित्यवर्षः श्रीराजराजः

13th niche.

श्रीवाद्यविद्याधरः श्रीचित्रकार्म्मुकः [6] श्रीवीरकेसरिः [7] श्रीकामुकः

14th niche.

श्रीसर्व्वतोभद्रः श्रीक्षत्रचूलामणिः [8] श्रीविलासः श्रीयुद्धार्ज्जुनः

15th niche.

श्रीवल्लभः श्रीसंग्रामरामः श्रीसार्व्वभौमः श्रीक्षत्रविद्रावणः

16th niche.

श्रीआहवभीमः श्रीअमितप्रभावः श्रीत्रैलोक्यनाथः श्रीदानवर्षः

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1 The third tier inscription adds another epithet beginning with श्रीएक[च].

2 The second and third tiers also read अत्यदारः for अत्युदारः.

3 Corrected from रिः ; read री.

4 Corrected from °कम्पिः.

5 The third tier reads °चूळामणिः.

6 The third tier reads °कार्मुकः.

7 The third tier also reads केसरिः for केसरी.

8 The third tier reads °चूळामणिः.

17th niche.

श्रीतृष्णापूरणः श्रीदरिद्रानुकम्पिः[1] श्रीअविरतदानः श्रीदीप्तपौरुष[ः]

18th niche.

श्रीदानशूरः श्रीधर्म्मनित्यः श्रीधवलाशयः[2] श्रीधर्म्मकवचः

19th niche.

श्रीसमरधनञ्जयः श्रीभीषणचापः श्रीअजय्यः श्रीगुणविनीतः श्रीअवनिदिवाकरः श्रीकलंकरहितः श्रीकलासमुद्रः श्रीआहवधीरः[3] श्रीदुष्टदमनः श्रीपल्लवादित्यः

20th niche.

श्रीपरापरः श्रीपरहितः श्रीनित्योत्साहः श्रीपुरुषसिंहः

21st niche.

श्रीपुण्यश्लोकः श्रीपार्त्थविक्रमः श्रीभीमकान्तः श्रीबहुदक्षिणः

22nd niche.

श्रीभयरहितः श्रीमहामल्लः श्रीमित्तप्रमत्तः श्रीमत्तविकारः

23rd niche.

श्रीभुवनि[4]भाजनः श्रीमहेन्द्रपराक्रमः श्रीमहाप्रभावः श्रीमनुचरितः

C. West enclosure.

24th niche.

श्रीमायाचारः श्रीपतिवल्लभः श्रीरणवीरः श्रीयुगान्तादित्यः

25th niche.

श्रीरणधीरः श्रीरक्षामणिः श्रीरणचण्डः श्रीरणविक्रमः

26th niche.

श्रीअतुलबलः श्रीअहितान्तकः श्रीअपारविक्रमः श्रीअश्वप्रियः

27th niche.

श्रीअप्रतिमः श्रीअखण्डशासनः श्रीअकाण्डाशनिः श्रीअमोघविक्रमः

28th niche.

श्रीआनतमण्डलः श्रीअप्रतिहतः श्रीअद्भुतशक्तिः श्रीआज्ञारसः श्रीआश्चर्य्यवीर्य्यः

29th niche.

श्रीआपातदुर्द्धरः श्रीआशाविपिः[5] श्रीआहवोद्धुरः श्रीइभवत्सराजः ॥

30th niche.

श्रीइद्धशासनः श्रीइला[6]परमेश्वरः श्रीउग्रदण्डः श्रीउन्नतमानः

---

[1] Read °कम्पी.

[2] The second and third tiers read श्रीधवळाशयः.

[3] The third tier inserts श्रीकालकोपः after श्रीआहवधीरः.

[4] Read श्रीभुवन°.

[5] The third tier reads श्रीआशाविजयिः; read °विजयी.

[6] The third tier reads श्रीइळा°.

31st niche.

श्रीउच्छ्रितवीर्य्यः श्रीउदयतुङ्गः श्रीउत्तरोत्तरः श्रीउग्रशासनः

32nd niche.

श्रीगुणालयः श्रीउदयवसन्तः श्रीएकसुन्दरः श्रीमहानुभावः

D. North enclosure.

33rd niche.

श्रीउपेन्द्रविक्रम:[1] श्रीआशापूरः श्रीकुलध्वजः श्रीगुणोन्नतः

34th niche.

श्रीउन्नतेच्छः श्रीउत्खातकण्टकः श्रीएकधनुर्द्धरः श्रीउदारकीर्त्तिः

35th niche.

श्रीआचारपरः श्रीआर्त्तायनः श्रीआश्रीत[2]वत्सलः श्रीईतिशातनः

36th niche.

श्रीआतोद्यतुम्बुरुः श्रीआगमप्रमाणः श्रीआज्ञालङ्कृतः श्रीइतिहासप्रियः

37th niche.

श्रीअतिसाहसः श्रीअनवग्रहः श्रीआगमानुसारि:[3] श्रीउत्थानशीलः श्रीउदयोन्नतः श्रीउद्वृत्तदमनः
श्रीएकराजः श्रीकालविक्रमः श्रीजयनिधिः श्रीकालवसनः श्रीगर्व्वितदमनः

38th niche.

श्रीजातिगम्भीरः श्रीचारचक्षुः श्रीज्ञानांकुशः श्रीतप्तशरणः

39th niche.

श्रीदमितव्यालः श्रीदानवर्षः श्रीदेवदेवभक्तः श्रीदुर्व्वारवेगः

40th niche.

श्रीचारुविलासः श्रीतुंगविक्रमः श्रीतीव्रकोपः श्रीधर्म्मविजयि:[4]

41st niche.

श्रीदावाग्निः श्रीदेशवर्द्धनः श्रीदूरदुरितः श्रीधर्म्मसेतुः

42nd niche.

श्रीदूरदर्शि:[5] श्रीदृप्तशासनः श्रीनयानुसारि:[6] श्रीनयनमनोहरः

43rd niche.

श्रीअनिन्द्यचरितः श्रीअगाधगाम्भीर्य्य[:*] श्रीअनभ्रवृष्टिः श्रीअतनुप्रतापः

44th niche.

श्रीअधर्म्मभीरुः श्रीअरिनाशः श्रीअवनिभाजनः श्रीअप्रतिवार्य्यः

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[1] Read °विक्रमः

[2] The third tier also reads आश्रीत for आश्रित.

[3] Read °सारी.

[4] Read °विजयी.

[5] Read °दर्शी.

[6] Read °सारी.

45th niche.

श्रीअवन्ध्यकोप: श्रीअमित्रान्तक: श्रीअविहतशक्ति: श्री अनवगीत:

46th niche.

श्रीअरातिकाल: श्रीअनवग्रह: श्रीअतिसाहस: श्रीअनुग्रशील:

47th niche.

श्रीअभयराशि: श्रीआहतलक्षण: श्रीउत्साहनित्य: श्री उपायनिपुण:

48th niche.

श्रीगन्धहस्ति:[1] श्रीकामविलास: श्री[कावि]प्रबोध:[2] श्रीकारणकोप:

49th niche.

श्रीचण्डदण्ड: श्रीअसह्यकोप: श्रीछायावृक्ष: श्रीधरणितिलक:

50th niche.

श्रीवरुणपाश: श्रीधैर्य्यसागर: श्रीप्रवृत्तचक्र: श्रीनागप्रिय:

51st niche.

श्रीनिरमित्र: श्रीनिरर्ग्गल: श्रीपरन्तप: श्रीलोकशिकामणि:[3]

52nd niche.

श्रीपार्त्थिवसि:[4] श्रीबलप्रम:[5] श्रीभूरिदान: श्रीप्रतिभय: ओं

E. Left side of east enclosure.

53rd niche.

श्रीभीमविक्रम: श्रीराजकुञ्जर: श्रीललितविलासा:[6] श्रीशास्त्रदृष्टि:

54th niche.

श्रीवारणभगदत्त: श्रीविकृतविलास: श्रीविक्रमकेसरि:[7] श्रीविणा[8]नारद:

55th niche.

श्रीशंकरभक्त: श्रीशूराग्रगण्य: श्रीतत्ववेदी(:) श्रीईश्वरभक्त: ॥

TRANSLATION.

(*Niche* 1.) The illustrious[9] Râjasiṁha. He whose desires are boundless. The conqueror in battle. The lovely.

(2.) The unconquered. The wrestler with his foes. The fearless. The mighty.

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[1] Read °हस्ती.

[2] Read श्रीकाव्यप्रबोध: ?

[3] The third tier also reads शिकामणि: for शिखामणि:.

[4] For सि: read सिंह:, of which traces are visible in the third tier.

[5] The third tier supplies the correct reading श्रीबलप्रमथन:.

[6] The third tier reads श्रीलळित°; read °विलास:.

[7] Read °केसरी.

[8] Read श्रीवीणा°.

[9] The word 'illustrious' (*śrî*) is prefixed to each of the remaining *birudas* in the original.

(3.) He who is eager for conquest. The excessively fierce in battle. The bearer of prosperity. The great statesman. (*He who resembles*) the sun in rising.

(4.) The cloud (*which showers*) wealth. The granter of safety. The ornament of his race. The destroyer of his enemies.

(5.) He whose power is rising. He whose fame is rising. He who boasts of the bull (*as his sign*). He whose sign is the bull.

(6.) He who possesses terrible prowess. He who is rising ever and ever. The exalted and lovely. He who is endowed with terrible bravery.

(7.) The extremely noble. He who is to be conquered (*only*) by submissiveness. The lion in battle.

(8.) The spotless. The great jewel of Kâñchî. He who possesses harsh valour.[1] The emperor.

(9.) He who is compassionate to the distressed. He whose companion is the bow. He whose doubts are solved. The guileless.

(10.) The thunderbolt to his foes. The unrivalled wrestler. He whose deeds are wonderful. He who possesses the knowledge of elephants.

(11.) The fulfiller of wishes. He whose refuge is Îśâna (*Śiva*). (*He who resembles*) the moon in rising. He who resembles the cloud (*in showering gifts*).

(12.) The destroyer of hostile empires. The crest-jewel of princes. He who is continually showering (*gifts.*) The king of kings.

(13.) He who possesses the knowledge of musical instruments. The wonderful archer. The lion among heroes. He who is desirous of prosperity.

(14.) The altogether auspicious. The crest-jewel of warriors. He who is sporting with the goddess of prosperity. (*He who resembles*) Arjuna in battle.[2]

(15.) The favourite of the goddess of prosperity. (*He who resembles*) Râma in war.[3] The ruler of the whole earth. The dispeller of warriors.

(16.) He who is fearful in battle. He who possesses unbounded power. The lord of the three worlds. He who showers gifts.

(17.) The fulfiller of desires. He who is compassionate to the poor. He whose gifts never cease. He who is endowed with brilliant courage.

(18.) He who goes to war (*only in order to procure the means*) for gifts. The constantly just. He whose heart is pure. He whose (*only*) armour is justice.

(19.) The conqueror of wealth in battle. He whose bow excites terror. The invincible. He who is modest (*in spite of his*) virtues. The sun of the earth. The spotless. The ocean of arts. He who is firm in battle. He who goes to anger (*only*) at the proper time.[4] The subduer of the wicked. The sun of the Pallavas.

(20.) The omnipotent. The benevolent. The constantly active. The lion among men.

(21.) He whose fame is pure. He who resembles Pârtha (*Arjuna*) in valour. The terrible and lovely. He who is liberal (*at sacrifices*).

(22.) The fearless. The great wrestler. The madly excited. The madly passionate.

(23.) The possessor of the world. He who resembles Mahendra in heroism. The powerful. He who resembles Manu by his deeds.

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[1] Or 'he who possesses the valour of (*the demon*) Khara.'

[2] Compare *Pârthavikrama* in niche 21.

[3] Compare *Yuddhârjuna* in niche 14.

[4] Or 'he who resembles Death in his anger.' This *biruda* is found only in the inscription of the third tier.

(24.) The diplomatic. The favourite of Śrîpati (*Vishṇu*). The hero in battle. The sun at the end of the world.

(25.) He who is firm in battle. The jewel of protection. The fierce in battle. (*He who shows*) valour in battle.

(26.) He whose strength is unequalled. The destroyer of his enemies. He whose valour is unbounded. He who is fond of horses.

(27.) The matchless. He whose commands are unbroken. The sudden thunderbolt.[1] He whose valour never fails.

(28.) He to whom the provinces bow. The unopposed. He whose power is wonderful. He who likes (*to issue*) orders. The wonderfully brave.

(29.) The irresistible in attacking. The conqueror of (*all*) quarters. He who is unrestrained in battle. (*He who resembles*) the king of Vatsa (*in the knowledge of*) elephants.[2]

(30.) He whose commands are blazing. The supreme lord of the earth. He whose punishments are terrible. The highly proud.

(31.) The highly brave. The highly rising. He who rises higher and higher. He whose commands are terrible.

(32.) The abode of virtues. (*He who resembles*) spring in rising. He whose beauty is unrivalled. The majestic.

(33.) He who resembles Upendra (*Vishṇu*) in valour. The fulfiller of hopes. The ornament of his race. He who is exalted by virtues.

(34.) He whose desires are lofty. The destroyer of rebels. The unrivalled archer. The famous.

(35.) The religious. The refuge of the distressed. He who is kind to refugees. The destroyer of plagues.

(36.) (*He who resembles*) Tumburu (*in the knowledge of*) musical instruments. He whose authority is the (*Śaiva*) doctrine.[3] He who is adorned with (*the power of issuing*) orders. He who is fond of legends.

(37.) The daring. The unimpeded. The follower of the (*Śaiva*) doctrine. The restless. The highly rising. The subduer of rebels. The unrivalled king. He who resembles Death in valour. The receptacle of victory. The black-robed. The subduer of the haughty.

(38.) The naturally profound. He whose eyes are his spies. He whose goad is knowledge. The refuge of the distressed.

(39.) The subduer of villains. He who showers gifts. The devotee of Devadeva (*Śiva*). He whose speed is unrestrainable.

(40.) The graceful. The highly brave. He whose anger is fierce. He who is making conquests (*only for the sake of*) justice.

(41.) The wood-fire. The bestower of prosperity on his country. The sinless. The barrier of justice.

(42.) The far-seeing. He whose commands are proud. The follower of polity. He who pleases the eyes.

(43.) He whose deeds are blameless. He whose profundity is unfathomable. He who showers (*gifts*) without clouds. He who possesses no small prowess.

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[1] Compare *Amitrâśani* in niche 10. [2] Compare *Ibhavidyâdhara* and *Nâgapriya* in niches 10 and 50.

[3] Compare *Śaivasiddhântamârge kshatasakalamalaḥ* in No. 24, verse 5.

(44.) He who is afraid (*only*) of injustice. The destruction of his enemies. The possessor of the earth. The irresistible.

(45.) He whose anger is not fruitless. The destroyer of his foes. He whose power is unresisted. The unreproached.

(46.) The death of his enemies. The unimpeded. The daring. The gentle-minded.

(47.) The ocean of safety. He whose good qualities are well-known. The constantly active. He who is skilled in expedients.

(48.) The scent-elephant. He who possesses the grace of Cupid. The reviver of poetry. He who goes to anger (*only*) with good reason.

(49.) He whose punishments are fierce. He whose anger is unbearable. The shading tree. The ornament of the earth.

(50.) The noose of Varuṇa. The ocean of firmness. The emperor. He who is fond of elephants.

(51.) He who has no enemies (*left*). The unbarred. He who distresses his enemies. The crest-jewel of the world.

(52.) The lion among princes. The destroyer of armies. The liberal. The formidable.

(53.) He whose valour is terrible.[1] The elephant among kings. He whose grace is pleasant. He whose eyes are the sciences.

(54.) (*He who resembles*) Bhagadatta (*in the knowledge of*) elephants.[2] He whose grace is extraordinary. (*He who resembles*) the lion in valour. (*He who resembles*) Nârada (*in the playing of*) the lute.

(55.) The devotee of Śaṁkara (*Śiva*). The foremost among heroes. He who knows the truth. The devotee of Îśvara (*Śiva*).

No. 26. Round the inside of the enclosure of the Râjasiṁheśvara Temple, fourth tier.

Text.

2nd niche. श्रीअत्यन्तकामः श्रीअमित्रमल्लः
3rd niche. श्रीगुणविनीतः श्रीअपराजितः
4th niche. श्रीअवनिदिवाकरः श्रीऊर्जितः
5th niche. श्रीउदितप्रभावः श्रीउदितकीर्त्तिः
6th niche. श्रीकलंकरहितः श्रीकलासमुद्रः
7th niche. श्रीउग्र[वी]र्य्यः श्रीउदितोदितः
8th niche. श्रीअत्युदारः श्रीअनुनयसा[ध्यः]
9th niche. श्रीउन्नतरामः श्रीउग्रप्रता[पः]
10th niche. श्रीआहवधीरः श्रीआह[वकेसरी]
11th niche. श्री * * * * * श्रीकालकोपः
12th niche. श्रीखरविक्रमः श्रीखिन्नानुकम्पी(:)
13th niche. श्रीचक्रवर्त्ती श्री[चाप]द्वितीय[:]
14th niche. श्रीअमोघबाणः श्रीअसह्यमार्ग्गणः

[1] Or 'he who resembles Bhîma in valour.'

[2] Compare *Ibhavatsarâja* in niche 29.

15th niche. श्रीउग्रसायकः श्रीउद्धतविशिखः
16th niche. श्रीभीमकार्म्मुकः श्रीभीषणचाप[:]
17th niche. श्रीअविस्मितः श्रीअमित्राशनिः
18th niche. श्रीइष्टवर्षः श्रीइन्द्रलीलः
19th niche. श्रीअमित्र[मर्द्दनः श्री]आजिमर्द्दनः
20th niche. श्रीदुष्टदमनः श्रीदुरुत्सहः

TRANSLATION.[1]

(*Niche* 14.) He whose arrows never fail. He whose arrows are unbearable.
(15.) He whose arrows are terrible. He whose arrows are (*ever*) raised.
(16.) He whose bow is terrible.
(17.) The never perplexed.
(18.) He who showers (*i.e., amply fulfils*) desires. He who resembles Indra in grace.
(19.) The destroyer of his enemies. The destroyer in battle.
(20.) The irresistible.

No. 27. ROUND THE OUTSIDE OF THE SHRINE OF MAHENDRAVARMEŚVARA.

TEXT.

[श्री]भार[द्वाजगोत्र]क्षिति[ध]रशिख[र] * * * * * * *
[प्रादुर्भू]तो महेन्द्रः प्रतिनृपतिगजत्रासिवीर्य्योर्ज्जिताद्यः [।*]
एतत्तेनोपकण्ठे विहितमनुपमं राजसिंहेश्वरस्य
प्रीत्या नित्यम्म[हे]न्द्रे[श्वरम]धिवसतु स्थाणुरीशस्सुरा[द्यः ॥ १*]
लोकादित्यात्प्रसूतो रणरसिकचमूपङ्कशोषिप्रतापा-
द्यन्देवो राजसिंहस्तनयमलभ[त श्रीमहेन्द्राभिध]ानम् [।*]
तेन श्रीराजसिंहेश्वरगृहविहिते श्रीमहेन्द्रेश्वरेस्मि-
न्नावासे कृत्तिवासाः सह गुहपरिषन्मण्डलैः सन्निधत्ताम् ॥ [२*]
यं राजा राजसिंहस्तनयमजनयन्मेदिनीवीरसिंहो
वृत्तैरंहोनिवृत्तैः कृतयुगमपरान्निर्म्मिमाणो महेन्द्रम् [।*]
तेनेदं राजसिंहेश्वरनिकटसमुत्थापितं सप्रसादो
नित्यावासम्महेन्द्रेश्वरगृहमुमया सार्द्धमीशो विधत्ताम् ॥ [३*]
करोतु कालान्तकरः पुरान्तको महेश्वरस्सर्व्वसुरासुराश्रयः [।*]
पदं सदा * [॥ ४*]
महेन्द्रवर्म्मेश्वरगृहम्[2] ॥

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[1] The translation comprises only those *birudas* which are not found in the first tier. The following is a list of those taken from the first tier. 4th tier, niche 2, see 1st tier, niche 1 and 2; 4, 3 see 1, 19 and 2; 4, 4 see 1, 19 and 2; 4, 5 see 1, 5; 4, 6 see 1, 19; 4, 7 see 1, 6; 4, 8 see 1, 7; 4, 9 see 1, 6; 4, 10 see 1, 19 and 7; 4, 11 see 1, 19, note; 4, 12 see 1, 8 and 9; 4, 13 see 1, 8 and 9; 4, 16 see 1, 19; 4, 17 see 1, 10; 4, 20 see 1, 19.

[2] The name of the temple, महेन्द्रवर्म्मेश्वरगृहम्, is also engraved on either side of the staircase, which leads to the entrance of the shrine.

TRANSLATION.

(*Verse* 1.) May the motionless, the lord, the first of gods for ever joyfully dwell in this matchless (*temple of*) Mahendreśvara, which was constructed near (*the temple of*) Râjasiṁheśvara by Mahendra, who sprang . . . . . (*from*) the chief of the princes of the holy Bhâradvâja-gotra, from that Ûrjita,[1] whose bravery frightened the elephants of rival kings!

(2.) May the skin-robed together with the troops of his attendants, the Guhas, be present at this dwelling, (*called*) the holy Mahendreśvara, which was constructed (*near*) the temple of the holy Râjasiṁheśvara by the illustrious Mahendra, the son of king Râjasiṁha, who sprang from that Lokâditya (*i.e., the sun of the world*), whose valour dried up the army of Raṇarasika, just as the heat of the sun does the mud!

(3.) May Îśa together with Umâ graciously take for his permanent dwelling this temple of Mahendreśvara, which was erected near Râjasiṁheśvara by Mahendra, the son of king Râjasiṁha, the lion among the heroes of the earth, who produced another *Kṛita* age by his sinless conduct!

(4.) May Maheśvara, the refuge of all gods and demons, who puts an end to time and has made an end of (*the demon*) Pura, always (*take up*) his residence . . . .

The temple of Mahendravarmeśvara.

No. 28. FRONT WALL OF THE FIRST NICHE TO THE RIGHT OF FRONT ENTRANCE.

श्रीनित्यविनीतेश्वरगृहम् ॥

The temple of the holy Nityavinîteśvara.

No. 29. THIRD NICHE TO THE RIGHT OF FRONT ENTRANCE.

TEXT.

1. Front, first line.

नमश्शिवाय [॥*]
भर्त्तुः पुरोन्मथनदृष्टधनुर्ब्बलस्य शैलाधिराजतनयेव वृषध्वजस्य [।*]
या कालकाल इति विश्रुतपुण्यकीर्त्तेः कान्ता नितान्तदयिता परमेश्वरस्य(ः) ॥ [१*]

2. Back.

देवे जगद्वलयरक्षणबद्धदीक्षे निर्ब्भिन्नशत्रुहृदये नरसिंहविष्णौ [।*]
वाल्लभ्यमूर्ज्जितमवाप्य विराजते या निर्ज्जित्य गर्व्वमिव पुष्करदेवतायाः ॥ [२*]

3. Front, second line.

निर्म्मापितमिदन्धाम तया चन्द्र[शिखा]मणेः [।*]
पता[कयेव] नारीणां रम्यं रंगपताक[या ॥ ३*]

TRANSLATION.

Adoration to Śiva!

(*Verse* 1.) She, who was the dearly beloved mistress of her husband, the supreme lord, who was famed by the name of Kâlakâla, whose sign was the bull,[2] and the strength of

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[1] This *biruda* of Râjasiṁha occurs also in No. 25, niche 2.

[2] With Vṛishadhvaja compare the *birudas* Ṛishabhadarpa and Ṛishabhalâñchhana in No. 25, 5th niche. The bull is also represented on the Pallava coins (see Sir Walter Elliot's *Coins of Southern India*, Nos. 31 to 38, 56, 57) and on the seals of the copper-plate grants of the Pallavas.

whose bow had become manifest at the destruction of cities, just as the daughter of the king of mountains (*Pârvatî*) is the dearly beloved mistress of her husband, the supreme lord (*Śiva*), whose sign is the bull, and the strength of whose bow has become manifest at the destruction of (*the demon*) Pura;—

(2.) She, who is resplendent, as she has attained the mighty position of favourite with king Narasiṁhavishṇu, who has split the hearts of his foes, and who has devoted himself to the protection of the circle of the world, and as thus she seems to have subdued the pride of Pushkaradevatâ (*i.e.*, Lakshmî, *the wife of the god* Narasiṁha-Vishṇu);—

(3.) That Raṅgapatâkâ, who was, as it were, the banner (*patâkâ*) of women, caused to be built this lovely dwelling of (*Śiva*,) whose crest-jewel is the moon.

No. 30. Fifth niche to the right of front entrance.

Text.

1. Front.

श्री [॥ *]
आकारसुन्दरविलासवतीसहस्त्रसर्ग्गप्रबन्धचिर[संस्कृतकौ]शलस्य [।*]
लावण्यमार्द्दवविलासमृजासमग्रा निर्म्माणसिद्धिरिव या प्रथमस्य धातुः ॥ [१*]

2. Back.

अक्लिष्टमाधुर्य्यविलोभनीयां विभूषितां विभ्रमहावभावैः [।*]
आकर्षविद्यामिव लो * * * * * * * * * * * * * * [॥ २*]

Translation.

Prosperity!

(*Verse* 1.) She, who, full of loveliness, softness, grace and cleanliness, seemed to be the master-piece of the first creator, whose skill had attained perfection at last, after he had created thousands of good-looking women;—

(2.) She, who was charming through genuine sweetness, who was adorned with grace, coquetry and feeling, who, like the art of attraction, ...

No. 31. A Pallava inscription in a cave-temple near Panamalai.[1]

A facsimile of this inscription was kindly forwarded to me by Mr. Râghavendrâchârya of Vânûr. It consists of one Sanskrit verse, which is identical with the last verse of Râjasiṁha's large inscription at Kañchî (No. 24, above). Hence it may be concluded, that the Panamalai Cave was founded by Râjasiṁha and that in his time the Pallavas ruled as far south as Panamalai.

[1.] राजसिंहो रणजयः
[2.] श्रीभरश्चित्रकार्मुक[ः ।*] ए-
[3.] कवीरश्चिरम्पातु शि-
[4.] वचूडामणिर्म्महीम् [॥*]

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[1] This village is situated in the Villupuram Tâlluqa, South Arcot District; see Sewell's *Madras Lists*, Vol. I, p. 209.

No. 32. A PALLAVA INSCRIPTION FROM AMARÂVATÎ.[1]

The subjoined Sanskrit inscription is engraved on three sides of an octagonal pillar,[2] which was excavated at Amarâvatî by Mr. R. Sewell and sent by Dr. Burgess to the Madras Museum. The top of the pillar and some letters of the uppermost lines of the inscription have been broken off. The inscription has hitherto remained a puzzle, as each line seems to end incomplete. Finding, that the first words of some lines were connected with the last words of the following lines, I was led to suppose that the inscription must begin from the bottom and not from the top. Curiously enough, this is really the case. If the inscription is read upwards, we find that it consists of eleven complete verses and of a prose passage, the end of which is lost through the mutilation of the pillar at the top.

The inscription opens with an invocation of Buddha and with a mythical genealogy of Pallava, the supposed founder of the Pallava dynasty.

Brahman.
|
Bharadvâja.
|
Aṅgiras.
|
Sudhâman.
|
Droṇa.
|
Aśvatthâman, married to the Apsaras Madanî.
|
Pallava.

Verse 8 gives a popular etymology of the name Pallava. Then there follow the names of seven Pallava kings :—

1. Mahendravarman, son of Pallava.
2. Siṁhavarman I., son of 1.
3. Arkavarman, son of 2.
4. Ugravarman.
6. Nandivarman, son of 5, Srî-Siṁhavishṇu.
7. Siṁhavarman II.

The inscription contains no information about the relationship, which existed between 3 and 4, 4 and 5, 6 and 7. Neither does the genealogy agree with the lists derived by Mr. Foulkes[3] and Mr. Fleet[4] from other Pallava inscriptions, although similar names of kings occur in them. For these reasons great care should be taken in using the above list for historical purposes.

From the incomplete prose passage at the end of the inscription, we learn that, on his return from an expedition to the north, Siṁhavarman II. came to a place sacred to Buddha, which was called Dhânyaghaṭa (*line* 38) or Dhânyaghaṭaka (*line* 47). The lost part of the pillar must have recorded a donation, which the king made to Buddha.

Dhânyaghaṭa or Dhânyaghaṭaka is evidently identical with Dhânyakaṭa or Dhânyakaṭaka, "corn-town," the well-known old name of Amarâvatî. The use of *gha* instead

[1] Reprinted from the *Madras Journal of Literature and Science for* 1886-87.
[2] See Dr. Burgess' *Notes on the Amarâvatî Stûpa*, p. 49*f*.
[3] *Ind. Ant.* Vol. VIII, pp. 167, 273. *Salem Manual*, Vol. II, p. 349.
[4] *Kanarese Dynasties*, p. 16.

of *ka* can perhaps be explained by the Tamil habit of softening a single consonant between two vowels.[1]

TEXT.

[1.] श्रियं वरां वश्चिरमादिशंतु ते भवद्विष[:*] श्री-
[2.] घनपादपांसवः [।*] सुरासुराधीशशिखामणि-
[3.] त्विषामनांतरय्ये[2] विलसन्ति संचये ॥ [१*] बभूव धा-
[4.] तुः प्रथमादकल्मषो मुनिर्ब्भरद्वाज इति श्रु-
[5.] तीश्वरः [।*] ततोंगिरा नाम गिरापगोदधिस्तत-
[6.] स्सुधामेति मुनिर्व्विनिश्रुतः ॥ [२*] ततस्समस्ता-
[7.] गमपारदृश्वा द्रोणाभिधानो मुनिरुग्रवीर्य्य[: ।*]
[8.] अतर्प्पयन्सोष्टतनुं[3] तपोभिर्व्वंशस्य कर्त्तुस्त-
[9.] नयस्य हेतोः ॥ [३*] प्रसादेन ततश्शंभोरश्वात्था-[4]
[10.] मेति विश्रुतः [।*] प्रादुर्ब्बभूव तेजस्वी प्रातर्ब्भा-
[11.] नुरिवोदयात् ॥ [४*] तपस्यतस्तस्य किलाप्सरोत्तता
[12.] सुरेंद्रकन्या मदनीति विश्रुता [।*] कदाचिदारण्य[5]नि-
[13.] वासिमन्दिरं दिदृक्षुरालोकपथं जगाम सा ॥ [५*]
[14.] सरःप्रवातांबुजविस्खलप्रिया[6]वियोगभीतं
[15.] कलहंसमण्डलं । अशोकभूमावुपविश्य
[16.] सस्पृहं विलोकयन्तीमुपतस्थिवानृषिं[7] ॥ [६*] उमे-
[17.] व शर्व्वं प्रबभूव नात्मनो निरीक्षितं[8] काममिव-
[18.] र्षिवेषिनं[9] । अथोभयं गाढनिबद्धभावकं
[19.] सुरांगनास्संगमयांबभूविरे ॥ [७*] असूत काले सुर-
[20.] राजकन्या नाथं भुवस्सागरमेखलायां[10] [।*] सपल्लवो-[11]
[21.] घास्तरणे शयानं पिता सुतं पल्लव इत्यवादीः[12] [॥ ८*]
[22.] महेंद्रवर्म्मेति ततः क्षितीशः शूरस्ततो जायति
[23.] सिंहवर्म्मा ॥ ततोर्क्कवर्म्मा तदनुग्रवर्म्मा[13] श्री-
[24.] सिंहविष्णोरथ नन्दिवर्म्मा ॥ [९*] अनेकराजन्यशिरो-
[25.] मणिप्रभाविभातकल्पायितशार्व्वरास्थितिः [।*]
[26.] स सिंहवर्म्मा समभूद्य उच्यते हयद्विपाष्टादशलक्षको
[27.] जनैः ॥ [१०*] स सागरांबरामुर्व्वीं गंगामोक्तिक[14]हारिणीं [।*] बभा-
[28.] र सुचिरं वीरो मेरुमन्दरकुण्डलां ॥ [११*] अथ कदाचिदम-

[1] See note on the inscription No. 10 of the Dharmarâja Ratha, p. 3, above.
[2] Read °मनन्तरं ये.
[3] Read अतर्पयत्सोष्टतनुं.
[4] Read °रश्वत्था°.
[5] The wrong form *âraṇya*, instead of *araṇya*, is caused by the metre.
[6] Read °विष्खलत्प्रिया°.
[7] Read °नृषिः.
[8] Read निरीक्ष्य तं.
[9] Read °वेषिणम्.
[10] Read °मेखलायाः.
[11] Read सपल्लवौ°.
[12] Read इत्यवादीत्.
[13] Read तदनूग्रवर्मा.
[14] Read °मौक्तिक°.

[29.] रगिरिशिखरायमान[1]करिचरणनखरविदारितक-

[30.] नकदलचरतुरगखुरमुखसमुत्थितवजस्ता-[2]

[31.] पनीयवितानितनभस्थलः[3] सकलमण्डलीकसाम-

[32.] न्तसमरवीरोपरचितपार्ष्णिपार्श्वपुरोनुरक्षोखि-

[33.] लदिग्विजयार्जितयशाः स्वापनाय[4] सुमेरुशि-

[34.] खरमुपातिष्ठत ॥ तत्र किल निखिलधरणीतलप-

[35.] र्य्यटनजनितश्रममपनिनीषुः कतिपयानि

[36.] दिनानि नीत्वा कनकनटरुहहरिचन्दनतरुच्छायानन्दि-

[37.] तहृदयः ततो भागीरथीमुत्तीर्य्य तथैव गोदावरीं कृ-

[38.] ष्णवेर्ण्णं[5] च श्रीधान्यघटनगरन्नाम वीतरागभट्टारकम-

[39.] द्राक्षीत् [।*] दृष्ट्वा सकुतूहलमखिलक्षेत्ररक्षणनि-

[40.] [यु]क्ताधिदेवतास्सविनयमुपगम्याभिवन्द्यैकान्ते

[41.] * * धर्म्मदेशानाम[6]शृणोत् [।*] श्रुत्वा चापरजन्मानं

[42.] * * [भि]वन्द्येदमुवाच [।*] अहमपि भगवन् भगवतो

[43.] * * [दि]कामिहैव मणिकनकरजतविचित्रं कल्प-

[44.] * * * [ए]वमुक्ते भगवानुवाच । साधु साधु[7] उपा-

[45.] [सक सिंह]वर्म्मन् इतोपरमबुद्धक्षे[त्रश्री]-

[46.] * * * * * * * ष्वेवेति [।*] ततो[भि]वन्द्य * * * *

[47.] * * * * * * * [धान्य]घटके * * * * * * * *

TRANSLATION.

(*Verse* 1.) May the dust of the glorious [8] feet of Bhavadvish,[9] which thickly covers [10] the multitude of brilliant crest-jewels of the lords of gods and of demons, for a long time show you (*the way to*) supreme glory!

(2.) From the first creator (*Brahman*) there sprang a pure sage, called Bharadvâja, who mastered the *śrutis*; from him an ocean (*uniting*) the rivers of speech, Aṅgiras by name; from him the renowned sage Sudhâman;

(3.) From him a sage called Droṇa, who thoroughly knew all *âgamas* and who possessed terrible might. In order to obtain a son who would found a race, he strove to please the eight-formed (*Śiva*) by austerities.

(4.) By the favour of Śambhu, there arose to him a brilliant (*son*), famed by the name of Aśvatthâman, just as at morn the brilliant sun rises over the eastern mountain.

(5.) Once, surrounded by (*other*) celestial maidens, the famous nymph Madanî, who wished to see the abode of the hermits, entered the path of sight of that ascetic.

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[1] Read °शिखरायमाण°. [2] Read °रजस्ता°. [3] Read °नभस्तलः.

[4] Read °यशःस्थापनाय. [5] Read °वेर्णां. [6] Read °देशनाम°.

[7] The letter *e* is written over घु.

[8] *With śrîghana* compare Pâli *sirîghaṇa* or *sirîghana* in the *Dîpavaṁsa*, I, 11; II, 1.

[9] Literally, "the enemy of worldly existence." The prose passage at the end of the present inscription shows, that Buddha is meant.

[10] Literally, "which glitters (*or plays*) without interstice on," etc.

(6.) The saint approached her, while, seated amongst a group of *aśoka*-trees, she was wistfully regarding the male swans, which were afraid of being separated from their beloved ones, whenever they lost sight of them behind a lotus of the lake, which was agitated by the wind.

(7.) Perceiving him who resembled Cupid in the dress of a saint, she lost her self-control, just as Umâ on seeing Śarva. Then the nymphs united the couple, which had conceived a deep affection (*towards each other*).

(8.) In due time, the nymph gave birth to a protector of the earth, which is girt by the ocean. The father called his son Pallava, as he was lying on a couch (*covered*) with a heap of sprouts (*pallava*).

(9.) From him came the ruler of the earth Mahendravarman; from him the valiant Siṁhavarman; from him Arkavarman; after him Ugravarman; then Nandivarman from Śrî-Siṁhavishṇu.

(10.) There arose that Siṁhavarman, in whose audience-hall darkness is transformed into dawn by the splendour of the jewels on the heads of many princes, and whom people call (*the lord*) of eighteen *lakshas* of horses and elephants.

(11.) This hero for a long time protected the earth, whose garment is the ocean, whose pearl-necklace is the Gaṅgâ, and whose earrings are Meru and Mandara.

(*Line* 28.) Once, while his back, his flanks and his front were guarded by all his brave vassals and tributaries (*maṇḍalîka-sâmanta*), he marched to the peak of Sumeru, in order to place (*there*) the fame, which he had acquired by conquering all quarters.[1] His elephants, which resembled the peaks of the mountain of the gods (*Meru*), tore with the claws (!) of their feet the gold,[2] and his horses, walking on those pieces (*of gold*), made the sky appear like a canopy by the gold-dust rising under their hoofs. There, in order to remove the fatigue caused by wandering over the whole world, he passed a few days, enjoying the shade of the yellow sandal-trees, which grow on the slopes of gold. Then, having crossed the Bhâgîrathî (*Gaṅgâ*), the Godâvarî and the Kṛishṇaverṇâ,[3] he perceived (*a place sacred to*) the lord Vîtarâga (*Buddha*), named the illustrious town of Dhânyaghaṭa. Having regarded it with curiosity, and having humbly approached and saluted the tutelar deities, which were charged with the protection of the whole sacred place (*kshetra*), he listened to a discourse on the law[4] .... in a secluded spot. Having heard it, he saluted the highest-born[5] .... and spoke thus: "I also, O lord! (*shall erect a statue?*) of the lord at this very place, ornamented with jewels, gold, and silver." After he had thus spoken, the lord said: "Well, well, lay-worshipper Siṁhavarman! Here [*at*] the place sacred to the highest Buddha ...." Then having saluted ..... in Dhânyaghaṭaka ....

Nos. 33 and 34. Two Cave-Inscriptions from the Triśirâpaḷḷi Rock.[6]

The subjoined inscriptions are engraved on two pillars in a rock-cut cave not far from the summit of the well-known rock at Triśirâpaḷḷi (*Trichinopoly*). They are both somewhat worn. The left pillar was found covered by a modern wall, which the temple-authorities

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[1] *I.e.*, in order to put up a pillar of victory.

[2] *Viz.*, of which Mount Meru consists.

[3] This is the Kṛishṇâ; see Fleet's *Kanarese Dynasties*, p. 67, note 2.

[4] See Childers's *Pâli Dictionary*, s. v. *dhammadesanâ*.

[5] With *aparajanman* compare *aparamabuddha* in line 45 of the present inscription. On *apara* as a synonym of *anuttama*, see *Ind. Ant.* Vol. XIV, p. 201, note 21.

[6] Reprinted from the *Epigraphia Indica*.

temporarily removed at the request of the Collector, W. A. Willock, C.S. On each of the two pillars are four Sanskrit verses. Besides, the lower part of the left pillar bears a few unintelligible Sanskrit words and a much defaced inscription in old Tamil characters.

The two inscriptions record, that a king Guṇabhara, who bore the *birudas* Purushottama, Śatrumalla and Satyasaṁdha, constructed a temple of Śiva on the top of the mountain and placed in it a *liṅga* and a statue of himself. Each of the two pillars mentions the river Kâvîrî, i.e., the Kâverî, on whose banks Triśirâpaḻḻi is situated, and refers to the Choḷa country. On the left pillar the Kâvîrî is called 'the beloved of Pallava'; this means in prose that a Pallava king ruled over the country along the banks of the Kâverî river. This allusion and the fact, that the characters of the two pillar inscriptions remind us of those of the Pallava inscriptions at Mâmallapuram and Kâñchîpuram, make it very probable that Guṇabhara was a Pallava prince, who ruled over the Choḷa country.

No. 33. On the pillar to the left.

Text.

[1.] कावीरीन्नयनाभिरामसलिलामारा-
[2.] ममालाधराम् देवो वीक्ष्य नदीप्रियः
[3.] प्रिय[गु]णामप्येष[1] रज्येदिति [।*] साशं-
[4.] का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-
[5.] [रौ] नित्यन्तिष्ठति पल्लवस्य दयितामेतां ब्रु-
[6.] वाणा नदीम् ॥ [१*] गुणभरनामनि राजन्यनेन लि-
[7.] ङ्गेन लिङ्गिनि ज्ञानम् [।*] प्रथताञ्चिराय लोके वि-
[8.] पक्षवृत्तेः परावृत्तम् ॥ [२*] चोळविषयस्य शैलो
[9.] मौलिरिवायं महामणिरिवास्य [।*] हरगृहमेत-
[10.] ज्ज्योतिस्तदीयमिव शांकरं ज्योतिः ॥ [३*] शिला[ख]रे-
[11.] ण जनिता सत्यसन्धस्य भौतिकी [।*] मूर्त्तिः कीर्त्तिम-
[12.] यी चास्य कृता तेनैव शाश्वती ॥ [४*] निष्क[ष्य] चला [स]-
[13.] मधायि [गुणभ]रे भक्तिः * *

Translation.

(*Verse* 1.) Being afraid, that the god who is fond of rivers (*Śiva*), having perceived the Kâvîrî, whose waters please the eye, who wears a garland of gardens, and who possesses lovely qualities, might fall in love (*with her*), the daughter of the mountain (*Pârvatî*) has, I think, left her father's family and resides permanently on this mountain, calling this river the beloved of the Pallava (*king*).[2]

(2.) While the king called Guṇabhara is a worshipper of the *liṅga*, let the knowledge, which has turned back from hostile (*vipaksha*) conduct, be spread for a long time in the world by this *liṅga* ![3]

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[1] ष looks like प.

[2] Pârvatî calls Kâvîrî the wife of another, in order to prevent Śiva from coveting her.

[3] This whole verse has a *double entendre*. It contains allusions to the Indian logic (*tarkaśâstra*), in which *liṅgin* means the subject of a proposition, *liṅga* the predicate of a proposition and *vipaksha* an instance on the opposite side.

(3.) This mountain resembles the diadem of the Choḷa province, this temple of Hara (*Śiva*) its chief jewel, and the splendour of Śaṁkara (*Śiva*) its splendour.

(4.) By the stone-chisel a material body of Satyasaṁdha was executed,[1] and by the same an eternal body of his fame was produced.

No. 34. ON THE PILLAR TO THE RIGHT.

TEXT.

[1.] शैलेन्द्रमूर्द्धनि शिलाभवने विचित्रे
[2.] शैलीन्तनुं गुणभरो नृपतिर्न्निधाय [।*]
[3.] स्थाणुं व्यध[त्त] वि[धि]रेष यथार्त्थसंज्ञं
[4.] स्थाणुः स्वयञ्च सह तेन जगत्सु जातः [॥ १*]
[5.] गृहमकृत शत्रुमल्लो गिरिन्द्र[2]कन्या-
[6.] पतेर्ग्गिरावस्मिन् [।*] गिरिशस्य गिरिश-
[7.] [सं]ज्ञामन्वर्त्थीकर्तुमर्त्थपतिः ॥ [२*]
[8.] विभूतिश्चोळानां कथमहमवेक्षे-
[9.] य विपुलां नदीं वा कावीरीमवनिभवनाव-
[10.] स्थित इति [।*] हरेणोक्तः प्रीत्या विभुरदिश-
[11.] दभ्रंलिहमिदम्मनुप्र[ख्यो राज्ये] गरिभवन[3]-
[12.] मस्मै गुणभरः ॥ [३*] निर्म्मापिता[मिति मुदा]
[13.] पुरुषोत्तमेन शैलीं हरस्य तनुमप्रति-
[14.] मामनेन [।*] कृत्वा शिवं शिरसि [धा]रयतात्म-
[15.] संस्थमुच्चैःशिरस्त्वमच[लस्य] कृतं कृता-
[16.] र्त्थम् ॥ [४*]

TRANSLATION.

(*Verse* 1.) When king Guṇabhara placed a stone-figure in the wonderful stone-temple on the top of the best of mountains, he made in this way[4] Sthâṇu (*Śiva*) stationary[5] and became himself stationary (i.e., *immortal*) in the worlds together with him.

(2.) King Śatrumalla built on this mountain a temple of Giriśa (*Śiva*), the husband of the daughter of the king of mountains, in order to make he name Giriśa (i.e., *the mountain-dweller*) true to its meaning.

(3.) After Hara (*Śiva*) had graciously asked him: "How could I, standing in a temple on earth, view the great power of the Choḷas or the river Kâvîrî?"—king Guṇabhara, who resembled Manu in his manner of ruling, assigned to him this mountain-temple, which touches the clouds.

(4.) Thus having joyfully placed on the top (*of the mountain*) a matchless stone-figure of Hara (*Śiva*), which he caused to be executed, that Purushottama, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful.

[1] Satyasaṁdha must have been a *biruda* of Guṇabhara. A statue of the king is also alluded to in the first verse of the right pillar.

[2] Read गिरीन्द्र°.

[3] Read गिरिभवन°.

[4] Literally: 'this was the way.'

[5] Literally: 'he made Sthâṇu (i.e., *the stationary one*) one whose name was true to its meaning.'

II.—COPPER-PLATE GRANTS OF THE EASTERN CHALUKYA DYNASTY.

The subjoined five grants belong to the kings Narendra-mṛigarâja or Vijayâditya II, Amma I. or Vishṇuvardhana VI, Châlukya-Bhîma II. or Vishṇuvardhana VII, Amma II. or Vijayâditya V. and Vîra-Choḍa or Vishṇuvardhana IX. The place, which is occupied by each of these princes in the genealogy of the Eastern Chalukya dynasty, will be seen from the annexed table, for which all hitherto published Eastern Chalukya grants have been consulted, and in which numbers are prefixed to the names of those princes who really reigned, in order to mark their succession.[1]

The relation of the two usurpers (18) Tâlapa and (21) Yuddhamalla to the direct line of the family is established by three inscriptions :—*a.* Tâḍapa is called the son of Vikramâditya's brother (*Ind. Ant.* Vol. XIV, p. 56) ; *b.* Tâla is called the son of Yuddhamalla, who was the paternal uncle of Châlukya-Bhîma I. (*Ind. Ant.* Vol. XIII, p. 249, where *pitṛivya* has to be read for *pitṛivyo*) ; *c.* Bhîma II, the son of Kollabhigaṇḍa Vijayâditya, is at the same time called the son of Yuddhamalla, the son of Tâlapa, *i.e.*, he belonged to the next generation after (21) Yuddhamalla (*Ind. Ant.* Vol. XII, p. 92).

Three of the last kings, who are shown in the annexed table, *viz.*, (28) Vijayâditya VI, (29) Râjarâja II. and (30) Vîra-Choḍa, are only known from the subjoined inscription No. 39.

No. 35. A GRANT OF NARENDRA-MṚIGARÂJA.

This grant belongs to the Sir W. Elliot Collection of the British Museum, and was made over to me for publication by Dr. Burgess. It consists of five copper-plates with raised rims. Each plate measures 9 by 3 inches. The first and fifth plates are inscribed only on their inner sides, while the three middle ones bear writing on both sides. The preservation of the plates is tolerably good. They are strung on an elliptic ring, which is ½″ thick and 4⅞″ by 3½″ in diameter. The well-preserved circular seal, which is attached to the ring, measures 2⅝″ in diameter. It bears the sun and the moon at the top, the legend श्रीत्रिभुवनांकुश across the centre, and an expanded lotus-flower (*side-view*) at the bottom—all in relief on a counter-sunk surface.

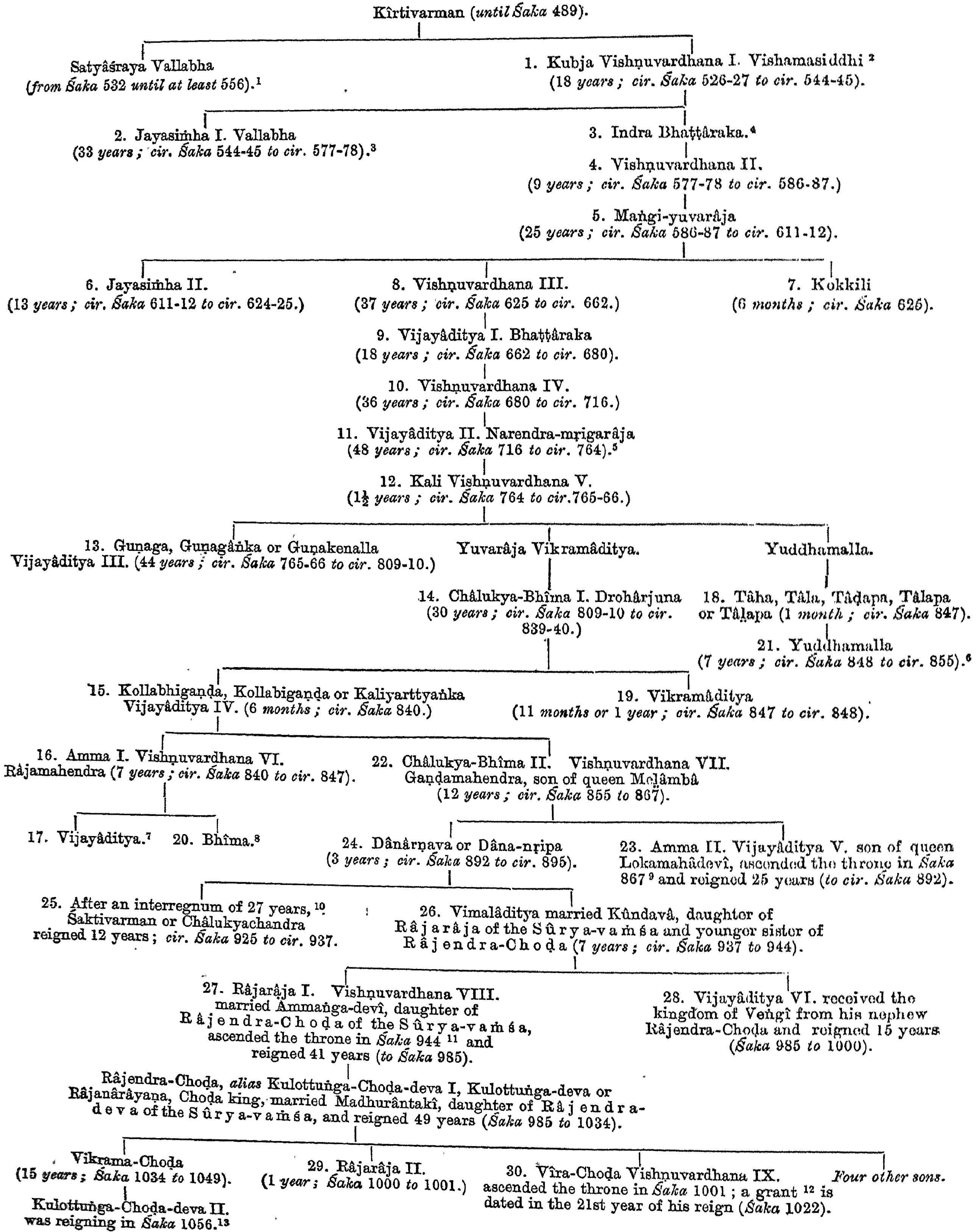
The document is a grant of the *parama-mâheśvara* Narendra-mṛigarâja, *alias* Vijayâditya II., the son of Vishṇuvardhana IV. and grandson of Vijayâditya I. The name of the district (*vishaya*), to the inhabitants of which the king addresses his order, is lost. On the occasion of a lunar eclipse (*chandra-grahaṇa-nimitte*[2]) the king gave the village of Koṛṛapaṛṛu to twenty-four brâhmaṇas. Of these, six adhered to the *Hiraṇyakeśi-sûtra* and eighteen to the *Âpastamba-sûtra.* They belonged to the following *gotras*:—Agniveśya, Kauṇḍinya, Kauśika, Gautama, Parâśara, Bhâradvâja, Vatsa, Śâṇḍilya, Saṁkṛiti and Harita. According to the colophon of the grant, "the excellent prince

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[1] For previous lists of the Eastern Chalukya dynasty, see Sir Walter Elliot's *Numismatic Gleanings*, No. 2, in the *Madras Journal*, New Series, Vol. IV, pp. 81 *f.* and the same scholar's *Coins of Southern India*, p. 87 ; Dr. Burnell's *South-Indian Palæography*, pp. 21 *f.* and Sewell's *Lists of Antiquities*, Vol. II, p. 152.

[2] Compare उत्तरायणनिमित्ते in No. 37, and *Yâjñavalkya*, I, 203 : दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः, where the *Mitâksharâ* explains निमित्तेषु by चन्द्रोपरागादिषु. The *nimittas* are specified in an inscription from Dholpur, which I have published in the *Zeitschr. d. Deutsch. Morg. Gesellschaft*, Vol. XL, p. 38, where king Chaṇḍamahâsena is said to have made gifts राहूपरोधपर्वणि, संक्रान्तौ and अयनादौ.

PEDIGREE OF THE EASTERN CHALUKYA DYNASTY.



[1] See Mr. Fleet's *Kanarese Dynasties*, page 23.

[2] The surname Vishamasiddhi is found on the seals of some grants and in a grant published in Dr. Burnell's *South-Indian Palæography*, *2nd edition*, page 137, plate xxvii, line 4. See also *Ind. Ant.* Vol. VII, p. 185.

[3] 30 years according to *Ind. Ant.* Vol. VII, page 16; Vol. XIV, page 56.

[4] According to the three latest inscriptions (*Ind. Ant.* XIV, 52, 56 and No. 39) he ruled 7 days.

[5] 40 years according to No. 37 and *Ind. Ant.* VIII, 77; 44 years according to No. 36.

[6] He is left out altogether in No. 37 and *Ind. Ant.* XIII, 249.

[7] He reigned ½ month according to No. 37 and *Ind. Ant.* XIII, 249.

[8] This name is only given *Ind. Ant.* XIII, 214, where he is said to have reigned 8 months.

[9] *Ind. Ant.* VII, 16.

[10] In one inscription (*Ind. Ant.* XIV, 56) these 27 years are added to the reign of Dânârṇava. If the length of the reigns of the kings No. 23 to 26 is correctly given in the inscriptions, the interregnum must have lasted 30 years.

[11] *Ind. Ant.* XIV, 53.

[12] No. 39.

[13] *Ind. Ant.* XIV, 58.

Nripa-Rudra, who was the brother of Narendra-mrigarâja and a descendant of the Haihaya-vaṁśa (!), (*was*) the executor of this charity." [1]

TEXT.

PLATE I.

[1.] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारितीपुत्राणां
[2.] कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपा-
[3.] दानुध्यातानां भगवन्नारायणप्रसादसमासादितवरवराहलाञ्छनेक्षण-
[4.] क्षणवशीकृताराातिमण्डलाना अश्व[2]मेधावभृत[3]स्नानपवित्रीकृतवपु-
[5.] षां चळुक्यानां कुलमलंकरिष्णो(:)रनेकसमरसंघट्टलब्धनिजभुजविज-
[6.] यश्रीयः[4] निरवद्योदारगुणगणालंकृतस्य श्रीविजयादित्यमहाराजस्य
[7.] पौत्रः स्फुरितकरवाळधारावशीकृताराातिभूमण्डलस्य स्वचरितन्यकृत-[5]

PLATE II *a.*

[8.] नृगनळनहुषांवरीषययाते वि[6]ष्णोरिव स्वचक्रनन्दकस्य विष्णुवर्द्धनमहा-
[9.] राजस्य प्रियतनयः प्रता[पा*]नुरागावनतसमस्तसामन्तमौलीलाळितशासनः
[10.] क्षत्रोचितशक्तित्रयपात्रीभूतः अनेकसंग्रामविजयासादितविक्रमधव[ळ]: य-
[11.] मदण्डचण्डदोर्द्दण्डमण्डलाग्रनखखण्डितरिपुकरिगण्डस्थळे[7] नरेन्द्रमृग-
[12.] राजा[8] अरातिषड्वर्ग्गनिग्रहकरः समधिगतराज(ा)विद्याचतुष्टयः चतुरुपायप्र-
[13.] योगचतुरः दुष्ट(ा)निग्रहशिष्टानुग्रहकरः मधुमथन इव स्वविक्रमाक्रान्तभु[वन]:
[14.] युधिष्ठिर इव भीमार्जुनपराक्रमसहाय[:*] दशरथसुत इव सीतानन्दनकरः मनुरि-

PLATE II *b.*

[15.] व सन्मार्ग्गदर्श्शी पद्माक(ा)र इव अरितिमिरनिकरविध्वंसनादित्य[:] परमब्रह्मण्यः [पर]मम[हे]-
[16.] श्वरः [स]मस्तभूवना[9]श्रयश्रीविजयादित्यमहाराजाधिराजपरमेश्वरभट्टारकः * * * *
[17.] [वादिविष]यनिवासिनो राष्ट्रकूट्ट[10]प्रमुख(:)कूटुंबिनः[11] सर्व्वानित्थमाज्ञापयति [॥*] विदितमस्तु
[18.] वः [अ]भिपेन्दण्डुरुवास्तव्याय कौशिकगोत्राय हिरण्य(ा)केशिसूत्राय वेद-
[19.] वेदांगप[ा*]रगाय वेणमशर्म्मणे नलूचेरिवास्तव्याय कौशिक[गोत्राय] हि-
[20.] रण्यकेशिसूत्राय चटिशर्म्मणे पोदेंगुवास्तव्याय गौतम[गोत्राय हिरण्य]-
[21.] केशिसूत्राय विदशर्म्मणे पोदंगुवास्तव्याय संक्रीति[12]गोत्राय हिरण्य(ा)केशिसू-

PLATE III *a.*

[22.] त्राय मविण्डिशर्म्मणे पोदेंगुवास्तव्य[ा*]य अरित[13]गोत्राय हिरण्य(ा)केशिसूत्राय या-
[23.] ज्ञशर्म्मणे पोदेंगुव[ा*]स्तव्याय संक्रिति[14]गोत्राय हिरण्य(ा)केशिसूत्रा[य * * श]र्म्म-

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[1] *Âjñaptir asya dharmasya; âjñapti*, which occurs in several other grants, is evidently a synonym of *dûtaka* "(*royal*) messenger;" see Mr. Fleet's note 37, *Ind. Ant.* Vol. VIII, p. 79. In other inscriptions we find *âjñâ* (Vol. XIII, p. 122, note 45) and *âjñâdâpaka* (Vol. XIV, p. 161, note 28).

[2] Read °लानामश्व°. [3] Read °भृथ°. [4] Read °श्रियः.

[5] Read °न्यकृत°. [6] Read °ययातेर्वि°. [7] Read °स्थलो.

[8] Read °राजः. [9] Read °भुवना°. [10] Read °कूट°.

[11] Read °कुटुम्बिनः. [12] Read संकृति°. [13] Read हरित°.

[14] Read संकृति°.

[24.] णे क्रोवाशिरिव[ा*]स्तव्याय अरित[1]गोत्राय अपस्तम्बसूत्रा[य काम]शर्म्म-

[25.] णे उर्पुटूरुव[ा*]स्तव्याय भारद्वाजगोत्राय अप[स्तम्ब]सूत्राय

[26.] विष्णुशर्म्मणे वंगिपrruव[ा*]स्तव्याय कौण्डिन्यगोत्रा[य*] अपस्तम्ब(म्ब)सूत्रा-

[27.] य गुञ्जदेवशर्म्मणे वंगिपrruव[ा*]स्तव्याय शाण्डिल्य[गोत्राय] अप-

[28.] स्तम्बसूत्रा[य*] भद्रशर्म्मणे वंगिपrruव[ा*]स्तव्याय कौण्डिन्यगोत्राय अप-

PLATE III *b*.

[29.] स्तम्बसूत्राय विंष्णुशर्म्मणे वंगिपrruव[ा*]स्तव्याय कौण्डिन्यगोत्राय अ-

[30.] पस्तम्बसूत्राय नारायणशर्म्मणे चान्तुरुव[ा*]स्तव्याय भारद्वाजगोत्रा-

[31.] य अपस्तम्बसूत्राय द्रोणशर्म्मणे चान्तुरुव[ा*]स्तव्याय भारद्वा-

[32.] जगोत्राय आपस्तम्बसूत्राय नारायणशर्म्मणे क्रोवशिरिव[ा*]स्तव्या-

[33.] य हरितगोत्राय आपस्तम्बसूत्राय माधवशर्म्मणे क्रोवशिरिव[ा*]स्त-

PLATE IV *a*.

[34.] व्य[ा*]य परसर[2]गोत्र[ा*]य अपस्तम्बसूत्राय वेन्नमशर्म्मणे क्रोवशिरिव[ा*]स्तव्याय वत्सगो-

[35.] त्राय अपस्तम्बसूत्राय अरुदिशर्म्मणे उर्पुटूरुव[ा*]स्तव्याय भारद्वाजगोत्राय

[36.] अपस्तम्बसूत्राय नन्दिशर्म्मणे कारहैदुव[ा*]स्तव्याय भारद्वाजगोत्राय अप-

[37.] स्तम्बसूत्राय विष्णुशर्म्मणे कारहैदुव[ा*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्रा-

[38.] य भारमाशर्म्मणे कारहैदुव[ा*]स्तव्याय भारद्वाजगोत्राय अपस्तम्बसूत्राय यज्ञश-

PLATE IV *b*.

[39.] र्म्मणे [चान्तु][रु*]व[ा*]स्तव्य[ा]य भारद्वाजगोत्राय अपस्तम्बसूत्राय बाददिशर्म्मणे क्राज-

[40.] व[ा*]स्तव्याय कौण्डिन्यगोत्राय अपस्तम्बसूत्राय वेण्णशर्म्मणे रायूरुव[ा*]स्तव्य[ा]-

[41.] य अग्नी[3][वेश्य]गोत्राय अपस्तम्बसूत्राय roम्पयशर्म्मणे वेदवेदांगरतेभ्यः

[42.] षट्कर्म्मनिरतेभ्य चत्रुविंशातिब्राह्मणेभ्या चन्द्र[4]ग्रहणनि[मित्ते उदक]पू-

[43.] र्व्व[5] [कोrraपrru] नाम ग्रामस्सर्व्वकरपरिह[ा]रं [कृत्वा] दत्तः [।*] अस्यावधिविच[ारः पू]र्व्व[तः] अ-

[44.] तू[गुपrru] द[क्षिणतः वा]नपrru पश्चिमतः वा[ण्ढrû]पे[दयू] उत्तरतः गन[य्या]र-

[45.] बु च[तुर्विंशत्यै] दत्त[ः ।*] अस्योपरि न [केन]चिद्बाधा करणीया [।*] करोति यस्स प-

PLATE V.

[46.] श्चमहापातक[सं]युक्तो भवति [॥*] व्यासेनाप्युक्तं [॥*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानु-

[47.] पालिता [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥*] स्वद(ा)त्तां पर[द]त्तां वा [यो] हरेत

[48.] वसुन्धरां [।*] षष्टिवरुष[6]सहस्राणि विष्ठायां जायते कृमिः [॥*] कल्प[कोटिसहस्रा]णि

[49.] स्व[र्गे मो]दति भूमिद[ः ।*] अ[7]क्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [॥*] रामेणाप्यु-

[50.] क्तं [॥*] सर्व्वानेवं भाविनः पार्त्थिवेन्द्रान् भूयो भूयो याचते रामभद्रः [।*] सामान्योय[8] धर्म्मसे-

[51.] तुर्नृपाणां काले काले पालनीयो भवद्भिः [॥*] नरेन्द्रमृगराजस्य भ्रात[ा*] हैहयवंशजः [।*] आज्ञप्ति-

[52.] रस्य धर्म्मस्य नृप[9]रुद्रनृपोत्तम[ः ॥*] विजयवादवास्तव्यांय[10] अक्षरललिताचार्य्येण लिखितं [॥*]

[1] Read हरित°.

[2] Read पराशर°.

[3] Read अग्नि°.

[4] Read °तेभ्यश्चतुर्विंशतिब्राह्मणेभ्यश्चन्द्र°.

[5] Read °पूर्व्व.

[6] Read °वर्ष°.

[7] Read आ°.

[8] Read °यं.

[9] Read नृप°.

[10] Read °वास्तव्येन.

TRANSLATION.

Hail! The grandson of the illustrious Vijayâditya-mahârâja, who was adorned with a multitude of blameless and noble virtues, who had acquired the splendour of victory by his own arm in many warlike encounters, and who adorned the race of the glorious Chaḷukyas, who belong to the *gotra* of the Mânavyas, who are praised in the whole world; who are the sons of Hâritî; who have acquired the kingdom by the favour of (*Śiva*) the husband of Kauśikî; who are protected by the assemblage of (*divine*) mothers; who are meditating at the feet of the lord Mahâsena (*Skanda*); who have subdued the territories of their enemies in an instant at the (*mere*) sight of the sign of the boar, a boon which they had obtained through the favour of the blessed Nârâyaṇa (*Vishṇu*); and whose bodies are purified by bathing at the end of horse-sacrifices;—

The beloved son of Vishṇuvardhana-mahârâja, who subdued the surrounding territories of his enemies with the edge of his flashing sword, who surpassed by his deeds Nṛiga, Nala, Nahusha, Ambarîsha and Yayâti, and who rejoiced in his sovereignty, just as Vishṇu in his discus;—

He whose commands are cherished by the diadems of all vassals who bow affectionately to (*his*) majesty, who is a receptacle of the three powers[1] which are suitable to the warrior-caste, who is resplendent with the strength which he has acquired by victories in many battles, Narendra-mṛigarâja, who has cut the temples of the elephants of his foes with the sword (*that resembles*) a claw[2] in his arm which is as fierce as Yama's rod, who has subdued the six (*internal*) enemies,[3] who has acquired the four branches of royal science, who knows how to employ the four expedients,[4] who chastises the wicked and shows favour to the good, who has conquered the world by his valour, just as (*Vishṇu*) the destroyer of Madhu by his (*three*) steps, who is assisted by terrible and splendid courage, just as Yudhishṭhira was assisted by the courage of Bhîma and Arjuna, who, just as (*Râma*) the son of Daśaratha, gives pleasure to Sîtâ,[5] who knows the right course, just as Manu, who disperses the crowd of his foes, just as the sun disperses the mass of darkness in a lotus-group,[6] the most pious one, the devout worshipper of Maheśvara (*Śiva*), the asylum of the whole world, the illustrious Vijayâditya, the king of great kings, the supreme master, the lord, thus issues his commands to all householders, (*viz.*) heads of provinces, *&c.*, who inhabit the district of .....

(*Line* 17.) "Be it known to you, (*that I*) gave on the occasion of a lunar eclipse, with a libation of water, the village called Koṟṟapaṟṟu, making (*it*) exempt from all taxes, to (*the following*) twenty-four brâhmaṇas, who are engaged in (*the study of*) the *Vedas* and *Vedâṅgas* and intent on (*the performance of*) the six duties, (*viz.*) to Veṇama-śarman, who dwells at Abhipendaṇḍuru, belongs to the Kauśika-gotra, follows the *Hiraṇyakeśi-sûtra* and is well versed in the *Vedas* and *Vedâṅgas;* to Chaṭi-śarman, who dwells at Nalûcheri, belongs to the Kauśika-gotra and follows the *Hiraṇyakeśi-sûtra;* to Vida-śarman, who dwells at Podeṅgu, belongs to the Gautama-gotra and follows the *Hiraṇyakeśi-sûtra;*

[1] The three *śaktis* are *prabhâva, utsâha* and *mantra.*

[2] The king's sword is compared to a claw and consequently Narendra-mṛigarâja (i.e., *the lion among princes*) himself to a lion or to Narasiṁha.

[3] These are *kâma, krodha, lobha, harsha, mâna* and *mada.*

[4] The four *upâyas* are *sâman, dâna, bheda* and *daṇḍa.*

[5] In the case of the king, this seems to mean, that he was a favourite of Lakshmî, with whom Sîtâ is identified.

[6] As "the lotus-group" does not suit the context, I suspect that something has fallen out after पद्माकर इव.

to Mavindi-śarman, who dwells at Podaṅgu,[1] belongs to the Saṁkṛiti-gotra and follows the *Hiraṇyakeśi-sûtra* ; to Yâjña-śarman, who dwells at Podeṅgu, belongs to the Harita-gotra and follows the *Hiraṇyakeśi-sûtra* ; to ..śarman, who dwells at Podeṅgu, belongs to the Saṁkṛiti-gotra and follows the *Hiraṇyakeśi-sûtra* ; to Kâma-śarman, who dwells at Krovâśiri,[2] belongs to the Harita-gotra and follows the *Apastamba-sûtra* ; to Vishṇu-śarman, who dwells at Urpuṭûru, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sûtra* ; to Guñjadeva-śarman, who dwells at Vaṅgiparṟu, belongs to the Kauṇḍinya-gotra and follows the *Apastamba-sûtra* ; to Bhadra-śarman, who dwells at Vaṅgiparṟu, belongs to the Śâṇḍilya-gotra and follows the *Apastamba-sûtra* ; to Vishṇu-śarman, who dwells at Vaṅgiparṟu, belongs to the Kauṇḍinya-gotra and follows the *Apastamba-sûtra* ; to Nârâyaṇa-śarman, who dwells at Vaṅgiparṟu, belongs to the Kauṇḍinya-gotra and follows the *Apastamba-sûtra* ; to Droṇa-śarman, who dwells at Chânturu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sûtra* ; to Nârâyaṇa-śarman, who dwells at Chânturu, belongs to the Bhâradvâja-gotra and follows the *Âpastamba-sûtra* ; to Mâdhava-śarman, who dwells at Krovaśiri, belongs to the Harita-gotra and follows the *Âpastamba-sûtra* ; to Vennama-śarman, who dwells at Krovaśiri, belongs to the Parâśara-gotra and follows the *Apastamba-sûtra* ; to Arudi-śarman, who dwells at Krovaśiri, belongs to the Vatsa-gotra and follows the *Apastamba-sûtra* ; to Nandi-śarman, who dwells at Urpuṭûru, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sûtra* ; to Vishṇu-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sûtra* ; to Bhâramâ-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sûtra* ; to Yañja-śarman, who dwells at Kârahaidu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sûtra* ; to Bâdadi-śarman, who dwells at Chânturu, belongs to the Bhâradvâja-gotra and follows the *Apastamba-sûtra* ; to Veṇṇa-śarman, who dwells at Krâja, belongs to the Kauṇḍinya-gotra and follows the *Apastamba-sûtra* ; and to Ṛompaya-śarman, who dwells at Râyûru, belongs to the Agniveśya-gotra and follows the *Apastamba-sûtra*."

(*Line* 43.) (*There follows*) the description of the boundaries of this (*village*.)[3] ... ...

(*Line* 45.) Nobody shall cause obstruction to this (*grant*) ; he, who does it, becomes possessed of the five great sins. Vyâsa also has said : [*Here follow three of the customary imprecatory verses, which it is unnecessary to translate.*]

(*Line* 49.) Râma also has said : [*Here follows another verse.*]

(*Line* 51.) The executor (*âjñapti*) of this charity (*was*) the excellent prince Nṛipa-Rudra, who was the brother of Narendra-mṛigarâja and a descendant of the Haihaya race.

(*Line* 52.) (*This edict*) was written by Aksharalalitâchârya, who dwelt at Vijayavâda.

No. 36. A grant of Amma I.

The original of the subjoined inscription belongs to the Government Central Museum, Madras. According to Mr. Sewell,[4] it "was found at the close of the year 1871 buried in the ground in a field in the village of Eḍeru near Âkiripalle in the Kistna District, 15

[1] This place is elsewhere called Podeṅgu. [2] Elsewhere called Krovaśiri.

[3] This is left out in the translation, because the reading of the proper names is very uncertain owing to the bad preservation of this part of the grant.

[4] *Lists of Antiquities*, Vol. II, p. 25.

miles north-east of Bezvâḍa, a village belonging to the present Zamîndârî of Nûzivîḍu. The plates were presented to the Madras Museum by the then Zamîndâr." A rough transcript and paraphrase of the inscription were published by S. M. Naṭeśa Śâstrî.[1] As the inscription deserves to be published more carefully owing to its bearing on a part of the history of the Eastern Chalukyas, I now edit it from the original plates, the use of which I owe to the kindness of Dr. E. Thurston, Superintendent, Government Central Museum.

The document is engraved on five copper-plates with raised rims, which are not less than $\frac{1}{4}$ inch thick. Each plate measures $9\frac{1}{4}$ by $4\frac{1}{4}$ inches. The first and fifth plates are inscribed only on their inner sides, while the three middle ones bear writing on both sides. The characters are extremely elegant and must have been engraved by an accomplished calligraphist. The plates are strung on a slightly elliptic ring, which is $\frac{1}{2}$ inch thick and measures about 5 inches in diameter. The well-cut circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $3\frac{1}{4}$ inches in diameter. It bears, at the top, a recumbent boar, which faces the right and is surmounted by the moon and the sun, two *châmaras*, an elephant-goad and a symbol which I cannot make out; across the centre, the legend श्रीत्रिभुवनांकुश; and at the bottom, an expanded lotus-flower (*side-view*),—all in relief, on a counter-sunk surface. Both the plates and the seal are in excellent preservation.

The inscription opens with a *maṅgala*, and then notices in prose and in verse the ancestors of the Eastern Chalukya king Amma I. Of the kings from Kubja-Vishṇuvardhana to Vishṇuvardhana IV. nothing but the names and the length of reigns is mentioned. The next king was Vijayâditya II., who is called Narendra-mṛigarâja in other inscriptions. He fought 108 battles during 12 years with the armies of the Gaṅgas and Raṭṭas, built 108 temples of Śiva in commemoration of his victories and ruled over Veṅgî for 44 years (*verses* 2 *to* 4). As Mr. Fleet has pointed out,[2] "the Gaṅgas here referred to were *mahâmaṇḍaleśvaras*, feudatories of the Râshṭrakûṭas, whose inscriptions are found in the Belgaum and Dhârwâḍ Districts." The Raṭṭas mentioned in the grant were the Râshṭrakûṭas themselves. If we deduct the sum of the reigns of the Eastern Chalukya kings from Kali-Vishṇuvardhana to Châlukya-Bhîma II. from the date of the accession of Amma II.—*Śaka* 867[3]—the accession of Kali-Vishṇuvardhana and the death of his predecessor Vijayâditya II. would fall in *Śaka* 764. Most inscriptions assign to the latter a reign of 48 years, two inscriptions a reign of 40 years,[4] and the subjoined inscription a reign of 44 years. Accordingly, his accession would fall in *Śaka* 716, 724 or 720. Hence the war between Vijayâditya II. and the Raṭṭas—as suggested by Mr. Fleet—may have taken place during the reigns of the two Râshṭrakûṭa kings Govinda III. and Śarva Amoghavarsha, who ruled at least from *Śaka* 726[5] to 737 and from 737[6] till at least 800[7] respectively. As, in a grant of *Śaka* 730,[8] the lord of Veṅgî is described

[1] *Ind. Ant.* Vol. XIII, p. 50; *Archæological Survey of Southern India*, Vol. IV, p. 176. An earlier abstract of the same inscription had been published in the *Proceedings of the Madras Government, Public Department*, 7th April 1873, and reprinted with notes in the *Indian Antiquary*, Vol. II, p. 175 *f.*

[2] *Ind. Ant.* Vol. XII, p. 218. [3] *Ibid.* VII, 16. [4] See *ibid.* VIII, 77, and the inscription No. 37.

[5] *Ind. Ant.* Vol. XI, p. 126. The original of the inscription is dated in *Śaka* 726 expired, the *Subhânu* year. The latter corresponds to the current *Śaka* year 726.

[6] *Ibid.* XII, 219. The current fifty-second year of Amoghavarsha's reign corresponded to *Śaka* 788 expired and the *Vyaya* year current.

[7] *Ibid.* XIII, 135. The inscription is dated in *Śaka* 799 expired.

[8] *Ibid.* VI, 68. The date in the original is *Śaka* 730 expired, the *Sarvajit* year. The latter corresponds to the current *Śaka* year 730.

as the servant of Govinda III., and as in a grant of *Śaka* 789 [1] it is stated, that Amoghavarsha was worshipped by the lord of Veṅgî, it seems that each party claimed the victory over the other. The fact, that Vijayâditya II. built 108 temples of Śiva, is also alluded to in two other inscriptions, where it is said, that he founded 108 temples of Narendreśvara, *i.e.*, temples of Śiva called after his surname Narendra.[2]

Nothing of importance seems to have happened during the short reign of Kali-Vishṇuvardhana. His successor Vijayâditya III., who reigned from *Śaka* 765-66 to 809-10, "having been challenged by the lord of the Raṭṭas, conquered the unequalled Gaṅgas, cut off the head of Maṅgi in battle, frightened the fire-brand Kṛishṇa and burnt his city completely" (*verse* 10.) The killing of Maṅgi and the burning of the city of Kṛishṇa is also reported in another inscription.[3] The Kṛishṇa, whom Vijayâditya III. defeated, is probably identical with the lord of the Raṭṭas, who challenged him, and with the Râshṭrakûṭa king Kṛishṇa II., whose earliest known date is *Śaka* 825.[4]

After the death of Vijayâditya III., the Râshṭrakûṭas, as noticed by Mr. Fleet, seem to have been victorious; for his nephew Chalukya-Bhîma I., *alias* Drohârjuna, who ruled from *Śaka* 809-10 to 839-40, had to reconquer "the country of Veṅgî, which had been overrun by the army of the Raṭṭa claimants" (*line* 28 *f.*) The length of the reign of Vijayâditya IV., the successor of Chalukya-Bhîma I., is not mentioned in the subjoined inscription; according to other grants he ruled six months.

There followed the king, who issued the grant, Amma I., *alias* Râjamahendra or Vishṇuvardhana VI. He, "having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries, won the affection of the subjects and of the army of his father (*Vijayâditya* IV.) and of his grandfather (*Chalukya-Bhîma* I.)" (*line* 39 *ff.*) The natural adversaries of Amma I. were probably the Râshṭrakûṭas under Prabhûtavarsha III., whose inscription is dated in *Śaka* 842.[5]

The grant proper, which takes up the remainder of the inscription, is an order, which Amma I. addressed to the inhabitants of the Kaṇḍeṛuvâḍi-vishaya, and by which he granted the village of Goṇṭûru[6] together with twelve hamlets to Bhaṇḍanâditya, *alias* Kuntâditya, one of his military officers. The donee belonged to the Paṭṭavardhinî-vaṁśa. His ancestor Kâḷakampa had been in the service of Kubja-Vishṇuvardhana, the first of the Eastern Chalukya kings, and had killed a certain Daddara in battle. Bhaṇḍanâditya himself had already served the donor's father, who is here called Vijayâditya-Kaliyarttyaṅka. The second part of this name corresponds to the Kollabhigaṇḍa or Kollabigaṇḍa of other inscriptions. The grant closes with the enumeration of the four boundaries of the village granted and of the names of the twelve hamlets included in it, and with two of the customary imprecatory verses.

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[1] *Ind. Ant.* Vol. XII, p. 219.

[2] *Ibid.* VIII, 77: *ashṭottara*[*śata**]-*Narendreśvarâyatanânâṁ kartâ; ibid.* XIII, 213: *ashṭottaraśata-mita-Narendreśvara-karaṇ*[*aḥ*].

[3] *Ibid.* XIII, 213: *Maṅgi-hanana-Kiraṇa-*(read *Kṛishṇa*)*-pura-dahana-vikhyâta-kîrtiḥ.*

[4] *Ibid.* XII, 221. The inscription is dated in *Śaka* 822 expired, the *Dundubhi* year. The latter corresponds to the current *Śaka* year 825.

[5] *Ibid.* XII, 223. The date of the original is *Śaka* 840, the *Pramâthin* year. The latter corresponds to the current *Śaka* year 842.

[6] According to Mr. Sewell (*Lists*, Vol. II, p. 26) it remains doubtful, whether the village of Goṇṭûru is identical with the modern town of Guṇṭûr in the Kis tna District.

TEXT.

Plate I.

[1.] सर्व्वाकारमशेषस्य जगतः सर्व्वदा शिवं [।*] गोब्राह्मणनृपाणांच्च शिवं भवतु सर्व्वदा ॥ [१*]

[2.] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौ-

[3.] शिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासेनपादानुध्याता-

[4.] नां भगवन्नारायणप्रसादसमासादितवरवराहलांछनेक्षणक्षणव-

[5.] शीकृतारातिमण्डलानां अश्वमेधावभृथस्नानपवित्रीकृतवपुषां चलुक्या-

[6.] नां कुलमलंकरष्णुः[1] (॥) सत्याश्रयवल्लभस्य[2] भ्राता कुब्जविष्णुवर्द्धनोष्टाद-

[7.] श वर्षाणि । तत्पुत्रो जयसिंहवल्लभस्त्रयस्त्रिंशद्वर्षाणि । तद्भ्रातुरिन्द्रराजन-

[8.] न्दनो विष्णु[3]वर्द्धनः नव वर्षाणि । तत्पुत्रो मंगियुवराजः पंचविंशतिसंवत्सरान्

[9.] तत्सूनुर्ज्जयसिंहस्त्रयोदश संवत्सरान् । तद्वै[4]मातुरानुजः कोक्किलि[ः*]

Plate II *a*.

[10.] षण्मासान् । तदग्रजो विष्णुराजस्त्वानुजमुच्चाट्य(।) सप्तत्रिंशत्संवत्सरान् त-

[11.] त्पुत्रो विजयादित्यभट्टारकः अष्टादशाब्दान् । तन्नन्दनो विष्णुवर्द्धनः षट्त्रिंश-

[12.] दब्दान् । तत्पुत्रः [।*] गंग्गरट्टबलैस्सार्द्धम् द्वादशाब्दानह(।)र्न्निशम् [।*] भुजार्ज्जितबलं

[13.] खड्गसहायो नयविक्रमैः [॥ २*] अष्टोत्तरं युद्धशतम् युद्ध्वा शंभोर्म्महा-

[14.] लयान् [।*] तत्संख्य(।)याकरोद्धीरो विजयादित्यभूपतिः [॥ ३*] कृत्वा राज्यं

[15.] स वेंग्गीश(।)स्सचत्वारिंशतस्समान् [।*] चतुरुत्तरसंख्यातान् ययौ शख्यं सची[5]प-

[16.] तेः [॥ ४*] तत्सूनुर्ण्णय[6]वि(त्)द्वीरः कल्लयादिर्व्विष्णुवर्द्धनो[7] । वेंग्गीनाथस्समस्तानामायुधा-

[17.] नां कळौ कृती [॥ ५*] वर्ण्ण[।*]श्रमस्थितिनियोजनदक्षरक्षाशीक्षा[8]परःपरपुरंजयस-

Plate II *b*.

[18.] क्तबाहु[ः*] । नित्यन्त्रिवर्ग्गपरिपाळनतन्त्वमन्त्रिसंव्वर्द्धिताखिलधरातलल-

[19.] ब्धतेजाः [॥ ६*] गजवाजियुद्धकुशलस्सार्द्धसंव्वत्सरंप्पतिः [।*] बभूव राज्ये [न]यवि-

[20.] दभिषिक्तः कुलोन्नतेः । [७*] तत्सुतोजनि समस्तभूभृतां शासकः सकलसंपदां प-

[21.] तिः [।*] धैर्य्यदानधृतिधर्म्मनिर्म्मलश्रीप्रतापधरमूर्त्तिविश्रुतः । [८*] समरनि-

[22.] रतारातिव्रातानेकधरेश्वरान् (।) प्रकृतिबलसंपन्नः तेजस्ततिक्रम-

[23.] णोन्नतिः[9] । विलसदसिना जित्वा सूर्य्यं प्रतापयशोमयैर्ज्जगति विजयादि-

[24.] त्यो नित्यं गुणैश्च जिगाय सः । [९*] गंगानंगजवैरिशक्तिरसमान् (।) रट्टेशसंचोदितो

[25.] जित्वा मंगिशिरोहरत् युधि महाबाह्वात्तवीर्य्यार्य्यमा । कृष्णं संकिलमं-[10]

Plate III *a*.

[26.] किताखिलबलप्राप्तोरुसद्विक्रमो (।) भीतार्त्तौ[11] च विधाय तत्पुरमरं यो

[27.] निर्द्ददाह प्रभुः । [१०*] स समस्तभुवनाश्रयश्रीविजयादित्यश्चतुश्चत्वारिं-[12]

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[1] Read °करिष्णोः.

[2] भ is a correction for भे; the writer was probably at first going to write °वल्लभेन्द्रस्य.

[3] The *akshara* ष्णु is incomplete.

[4] Read तद्द्वै°.

[5] Read सख्यं शची°.

[6] Read तत्सूनुर्नय°.

[7] Read °वर्धनः.

[8] Read °शिक्षा°.

[9] Read °जोन्नतिः ?

[10] The *anusvâra* is engraved at the beginning of the next plate.

[11] Read भीत्यार्त.

[12] The *anusvâra* stands at the beginning of the next line.

[28.] शद्वर्षाणि । तदनु सवितर्य्यस्तंगते तिमिरपटलेनेव रट्टदायादबले-
[29.] नाभिव्याप्तम् वेंगीमण्डलम् तदनुजविक्रमादित्यसूनुश्चलुक्यभीमा-
[30.] धिपो द्रोहार्जुनापरनामा स्वविक्रमैकसहायतरवारिप्रभयावभा-
[31.] स्याधिपतिरभूत्किं च ॥ दीनानाथनग्ननटगायकधर्म्मध्वजवृत्तीनाम् पितरावि-
[32.] व सखेव गुरुरिवाभिलषितं विस्तीर्य्य कल्पतरुप्रतिमश्चेतांसि दानेन संत-
[33.] र्प्य त्रिंशद्वर्षाणि (।) पालयित्वात्मगुणैः पुरन्दरमानन्दयन्निव तत्सख्यमगमत् ।

PLATE III *b*.

[34.] तत्पुत्रो विजयादित्यः शैशवालब्ध[1]संपदा [।*] सर्व्वभोगाधिराज्यांगबलरत्नै-
[35.] र[2] विश्रुतः । [११*] जीवत्येव प्रतापाप्तितरि[3] भुजबलध्वस्ततद्वैरिवर्ग्गः पश्चाज्जित्वारिवर्ग्ग-
[36.] न्निजमजितमहाशक्तिसंपन्नमन्त्र[ः ।*] प्रज्ञाचक्रेण बाह्यां रिपुसमितिमपि स्वार्त्थ-
[37.] भोगैः कृतार्त्थो राज्याशीर्द्धब्धतेजाः समदलमधिपो जेतुमिन्द्रं प्रया-
[38.] तः । [१२*] तत्सूनुरुदयादित्य इवाम्म[4] राजमहेन्द्रापरनामा रिपुतिमि-
[39.] रमारान्निहत्य प्रकृतिसपत्नपक्षनिक्षिप्तसामन्तकुल्यकुटिलमनोभं-[5]
[40.] गकरं करवालमुत्कृत्य[6] शक्तित्रयसंपन्नप्रतापावर्जितपितृपितामह-
[41.] प्रकृतिबलः प्रज्ञया सुरगुरुं तेजसा भानुमन्तं क्षमया क्षमामम-

PLATE IV *a*.

[42.] रगिरिं विविधबुधसमाश्रयतयानुकुर्व्वन् सर्व्वलोकाश्रयश्रीविष्णुवर्द्धनम-
[43.] हाराजः स्वराज्याभिषेककृतकल्याणः सिंहासनारूढः कण्डे*ṟu*वाडिविषय-
[44.] निवासिनः सर्व्वान्कुटुंबिनस्समाहूयेत्थमाज्ञापयति स्म । अस्मत्कुलकच्छचाणप-
[45.] रंप(ा)रानियोगाधिकृतपट्टवर्द्धिनीवंशाग्रण्या । का*ḻa*कंप इति विश्रुते-
[46.] न । कुब्जविष्णुवर्द्धनानुचरेण संग्रामे तदनुज्ञया । दुर्द्धर्षबलं दद्दरना-
[47.] मानं विनिहत्य तच्चिह्नानि । येन जगृहिरे । तत्कुलप्रसूतसोमादित्यस्य सूनुर-
[48.] नेकयुद्धलब्धप्रतापः प्रितिवियराजः [।*] तत्सूनुस्सकलारातिमदच्छेदकरा-
[49.] युधः [।*] सेवको विजयादित्यकालियर्च्चकभूभुजः [॥ १३*] अभैषुर्भण्डनादित्यं दृष्ट्वा

PLATE IV *b*.

[50.] प्रतिमुखांज्जनम्[7] । प्राप्तमुज्जलगण्डाकं[8] यं परे यमसन्निभम् । [१४*] यो हि । शत्रूणां
[51.] तुमुलेषु वीरपटहं संश्राव्य जित्वा बलं कुंतादित्य इति (।) श्रुतांकितमहा-
[52.] कीर्त्तिप्रतापालयः [।*] मच्चित्तं परितोष्य भृत्यपदवीं लब्ध्वा प्रसादगंतः[9] स्फीता-
[53.] नेकबलारिभूपविजयि[10]श्रीजन्मबाहुन्नतिः[11] । [१५*] तस्मै । सद्वादशग्रामटिको
[54.] गोंटूरु नाम ग्रामः सर्व्वकरपरिहारीकृत्यास्माभिर्द्दत्त इति (।) विदितम-
[55.] स्तु वोस्माभिः ॥ अस्यावधयः । पूर्व्वतः गोंगुव । दक्षिणतः गोणयूरु । पश्चिमत-

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[1] Read शैशवाल्लब्ध°.

[2] Read °रत्नेन?

[3] Read प्रतापात्पितरि.

[4] Read इवाम्भो.

[5] The *anusvâra* stands in the next line.

[6] Read °मुत्कृष्य.

[7] Read प्रतिमुखाञ्जनम्.

[8] Read °मुज्ज्वलगण्डाङ्कं.

[9] Read प्रसादं गतः.

[10] Read °विजय°.

[11] Read °बाहून्नतिः.

[56.] : । कलुचेṟuवुलु । उत्तरतः मडपल्लि । एतेषाम्मध्यवर्त्तिनः क्षेत्रसीमानः । पूर्व्वतः ।
[57.] पोतुṟâयु । आग्नेयतः । पेद्दकोयिलमु । दक्षिणतः कुṟuवपोटि । नैरितितः[1] पे-

PLATE V.

[58.] रुवाति कुṟuव । पश्चिमतः । पालगुंट्ट पडुमटिकट्ट । वायव्यतः । पोलकुं-[2]
[59.] गोण्ड मोनदुर्ग्ग भधवति[3] । उत्तरतः मडपल्लिपṟṟu । ईशानतः[4] । चामिṟeनिगुं-[5]
[60.] ट्ट ॥ अस्योपरि न केनचिद्बाधा कर्त्तव्या यः करोति स पंचमहापातको भव-
[61.] ति तथा च व्यासेनोक्तं [॥*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [।*] यस्य
[62.] यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ स्वदत्तां परदत्तां वा यो ह-
[63.] रेत्तु वसुन्धरान्[6] [।*] षष्टिं वर्षसहस्त्राणि विष्ठायां जायते कृमिः ॥

TRANSLATION.

(*Verse* 1.) Let there be prosperity of all kinds for ever to the whole world, prosperity for ever to cows, brâhmaṇas and princes!

(*Line* 2.) Hail! Kubja-Vishṇuvardhana,—the brother of Satyâśraya-Vallabha, who adorned the race of the glorious Chalukyas, *etc.*[7]—(*ruled*) for eighteen years. His son Jayasiṁha-Vallabha (*ruled*) for thirty-three years. Vishṇuvardhana, the son of his brother Indra-râja, (*ruled*) for nine years. His son Maṅgi-yuvarâja (*ruled*) for twenty-five years. His son Jayasiṁha (*ruled*) for thirteen years. Kokkili, his younger brother from a different mother, (*ruled*) for six months. His elder brother Vishṇu-râja, having expelled his younger brother, (*ruled*) for thirty-seven years. His son Vijayâditya-bhaṭṭâraka (*ruled*) for eighteen years. His son Vishṇuvardhana (*ruled*) for thirty-six years. His son,—

(*Verses* 2 *and* 3.) The brave king Vijayâditya,—having fought 108 battles, in which he acquired power by his arm, with the armies of the Gaṅgas and Raṭṭas for twelve years, by day and by night, sword in hand, by means of polity and valour,[8]—built the same number (*i.e.*, 108) large temples of Śiva.

(*Verse* 4.) Having ruled his kingdom for forty-four years, this lord of Veṅgî became a companion of Indra.

(*Verses* 5 *to* 7.) His son Kali-Vishṇuvardhana, the brave lord of Veṅgî,—who knew (*the science of*) polity; who was skilled in fighting (*kali*) with all weapons;[9] who was devoted to the art of protecting (*his subjects*), as he was able to enforce the rules of the castes and orders; whose arms were engaged in the conquest of hostile cities; who acquired glory on the whole earth, which was made prosperous by his ministers, whose chief aim was always to cherish the three objects of life; who was skilled in fighting with elephants and horses; and who knew (*how to follow the precepts of*) polity in ruling,—was the anointed lord of his prosperous race for one and a half years.

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[1] Read नैर्ऋततः.
[2] The *anusvâra* stands in the next line.
[3] Read भगवती ?
[4] Read ऐशानतः.
[5] The *anusvâra* stands in the next line.
[6] Read वसुंधराम्.
[7] The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.
[8] The exigencies of the metre seem to have occasioned the plural *nayavikramaiḥ* instead of the dual *nayavikramâbhyâm*.
[9] This epithet seems to be intended for an etymological explanation of the king's surname Kali.

(*Verse* 8.) His son was a ruler of all princes and a lord of all wealth, who was renowned for a frame, which possessed the splendour of beauty, (*that appeared the more*) spotless on account of his valour, liberality, firmness and justice.

(*Verse* 9.) Having conquered by his flashing sword crowds of warlike enemies (*and*) many princes, this Vijayâditya (i.e., *the sun of victory*), who possessed natural power, and whose rise was due to an inheritance of abundant majesty, daily conquered the sun in the world by his virtues, which consisted of valour and glory.

(*Verse* 10.) Having been challenged by the lord of the Raṭṭas, this lord,—who possessed the strength of Śiva, (*who resembled*) the sun by the power obtained by his strong arm, and who had gained great and excellent might [1] by his strength, which impressed its mark on the universe,—conquered the unequalled Gaṅgas, cut off the head of Maṅgi in battle, frightened the firebrand Krishṇa and burnt his city completely.

(*Line* 27.) This asylum of the whole world, the illustrious Vijayâditya (*ruled*) for forty-four years. After him, the son of his younger brother Vikramâditya, (*viz.*) king Chalukya-Bhîma, whose other name was Drohârjuna, illumined the country of Veṅgî,—which had been overrun by the army of the Raṭṭa claimants, just as by dense darkness after sunset,—by the flashing of his sword, the only companion of his valour, and became king. Then, having fulfilled, like parents, like a friend, (*or*) like a preceptor, the desires of the distressed, the helpless, the naked, the dancers, the singers and those who gained their livelihood by (*carrying*) the banner of virtue, having gratified (*their*) minds by gifts, like the tree of paradise, and having ruled for thirty years, he became a companion of Indra, as though he had delighted him by his virtues.

(*Verse* 11.) His son Vijayâditya was famed for his wonderful strength, which was the means of his sway over all enjoyments, and through which he gained prosperity from his infancy.

(*Verse* 12.) Having destroyed the crowd of his (viz., *his father's*) foes by the strength of his arm (*and*) through his valour, while his father was still living, and having conquered after (*his father's death*) the crowd of his own enemies [2] and the association of his external foes by his extensive wisdom, (*this*) lord,—whose plans were backed up by invincible and great power, who was satisfied by the enjoyment of (*all*) his desires, who longed for (*another*) kingdom, and who had obtained glory,—went to Indra, in order to conquer one equal half (*of Indra's throne*).

(*Line* 38.) His son Amma, whose other name was Râjamahendra,—having destroyed from afar his enemies, as the rising sun (*destroys from afar*) the darkness, and having drawn his sword, which broke the dishonest hearts of his feudatory relatives, who had joined the party of his natural adversaries,—won the affection of the subjects and of the army of his father and of his grandfather by his might, which was backed up by the three (*regal*) powers. (*He*) who resembled the teacher of the gods in wisdom, the sun in glory, the earth in patience and the mountain of the immortals through his being the resting-place of many learned men (*or gods*), the asylum of the whole world, the illustrious Vishṇuvardhana-mahârâja, who had celebrated the festival of his anointment to the kingdom, and who had ascended the throne, having called together all the householders, who inhabit the district of Kaṇḍeruvâḍi, thus issued his commands:—

[1] By the expression *urusadvikrama*, a comparison with Vishṇu (*Trivikrama*) is hinted.
[2] The six internal enemies of man seem to be intended; see page 35, note 3.

(*Line* 44.) The chief of the Paṭṭavardhinî family, which was (*always*) charged with appointments by the prosperous succession of our race, he who was famed by the name of Kâḷakampa, the follower of Kubja-Vishṇuvardhana, killed in battle with his permission (*a king*) called Daddara, whose army was difficult to be overcome, and seized his banners. The son of Somâditya, who descended from his race, was Pritiviya-râja (!), who acquired glory in many battles.

(*Verses* 13 *and* 14.) His son, whose weapons destroyed the pride of all enemies, a servant of king Vijayâditya-Kaliyarttyaṅka, (*was*) Bhaṇḍanâditya, of whom his enemies were afraid, when they perceived him approaching, his face covered with collyrium and his cheeks flushed, as if it were Yama, whose (*elephant*) Añjana[1] was facing (*them*), and the temples (*of whose elephant*) were shining (*with rutting-juice*).

(*Verse* 15.) For, having sounded the drum of heroes in tumultuous conflicts with the enemies and having defeated (*their*) army, he,—(*who was also called*) Kuntâditya, and who was the abode of the splendour of great fame combined with sacred knowledge,—pleased my mind, entered my service and obtained my favour; his long arms were the origin of the splendour of victory over hostile kings, whose armies were large and numerous.

(*Line* 53.) "To him we gave the village called Goṇṭûru together with twelve hamlets, having exempted it from all taxes. Thus be it made known to you by us. Its boundaries (*are*):— on the east, Goṅguva; on the south, Goṇayûru; on the west, Kalucheṟuvulu; on the north, Maḍapalli. The hamlets,[2] which are situated between these (*four villages*), (*are*):—on the east, Poturâyu; on the south-east, Peddakoyilamu; on the south, Kuṟuvapoṭi; on the south-west, Peruvâti (*and*) Kuṟuva; on the west, Pâlaguṇṭa (*and*) Paḍumaṭikaṭṭa; on the north-west, Poṙakuṅgoṇḍa, Monadurga (*and*) Bhagavatî; on the north, Maḍapalliparru; on the north-east, Châmiṟeniguṇṭa. Nobody shall cause obstruction to this (*grant*). He, who does it, becomes (*guilty*) of the five great sins. And Vyâsa has said thus: [*Here follow two of the customary imprecatory verses.*]"

No. 37. A GRANT OF CHÂLUKYA-BHÎMA II.

The original of the subjoined inscription was kindly placed at my disposal by R. Sewell, Esq., then Acting Collector of the Kistna District, and was, at his desire, made over to the Central Museum, Madras, for safe custody. It was discovered recently, while digging a mound near the temple at Kolavennu, Bezvâḍa Tâlluqa. The document consists of three copper-plates with raised rims. Each plate measures $9\frac{1}{4}$ by $4\frac{5}{8}$ inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. The writing on the third plate breaks off in the description of the boundaries of the granted village. As there is no trace of any letters after the words: *yasyâvadhayaḥ pûrvataḥ*, "the boundaries of which (*are*), to the east," it seems that the document was left incomplete, perhaps because the necessary details of the surroundings of the village were not to hand, when the edict was issued. The plates are strung on a ring, which is $\frac{1}{2}$ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $2\frac{1}{4}$ inches in diameter. It bears at the top a standing boar, which faces the right, with the sun and the moon over it, a *chaurî* and an elephant-goad on its left and a *chaurî* on its right; the centre of the seal is occupied by the legend श्रीत्रिभुवनांकुश and its bottom

[1] Añjana is generally used as the name of Varuṇa's elephant, while Yama's is called Vâmana.

[2] *Kshetrasîman* seems to have the same meaning as *grâmaṭikâ* in line 53.

by a lotus-flower with eight petals (*bird's-eye view*),—all in relief on a counter-sunk surface. Both the inscription and the seal are in fairly good preservation.

The inscription opens with a *maṅgala,* which mentions the lotus-flower that rises from Vishṇu's navel,[1] and then gives the usual *vaṁśâvali* of the Eastern Chalukyas from Kubja-Vishṇu to Vikramâditya, the younger son of Châlukya-Bhîma I. The ensuing reign of Yuddhamalla, the son of Tâḻapa, is left out. This omission is probably due to the fact, that Châlukya-Bhîma II. considered his predecessor, whom he conquered, as an usurper and ignored him purposely. The grant consists of an order addressed by Châlukya-Bhîma II. *alias* Vishṇuvardhana VII. to the inhabitants of the Kanderuvâṭi-vishaya[2] and issued at the request of a vassal of the king, the Pânara prince Vâjjaya. On the occasion of a winter-solstice (*uttarâyaṇa*),[3] Bhîma II. gave the village of Koḍhatalli as an *agrahâra* to Kommaṇa, who knew the *kramapâṭha* (*kramavid*) and adhered to the *Âpastamba-sûtra.* The donee was the son of Deniya, who knew the *kramapâṭha* (*kramaka*), and of Kandamavvâ, and the grandson of Revaśarman, an inhabitant of Âbharad-vasukâlmâdi.

TEXT.

PLATE I.

[1.] हरिनाभिसरोजन्मा मेरुनालविशालितः [।*] अजस्य जन्मभूरादिपद्मो जयति शा-
[2.] श्वतं । [१*] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपु-
[3.] त्राणां कौशिकीवरप्रसादलब्धराज्यानां मातृगणपरिपालितानां स्वामिमहासे-
[4.] नपादानुध्यातानां भगवन्नारायणप्रसादसमासादितवंरवरा-
[5.] हलांच्छनेक्षणक्षणवशीकृताराातिमण्डलानां[4]मश्वमेध[ा*]वभृथस्नानप-
[6.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिष्णोः (।) सत्याश्रयस्य
[7.] भ्राता कुब्जविष्णुरष्टादश वर्ष[ा*]णि । तत्पुत्रो जयसिंहस्त्रयस्त्रिंशतं । तद्भ्रातुरि-
[8.] न्द[5]राजस्य नन्दनो विष्णुवर्द्धनो नव । तत्सुतो मंगियुवराजष्पंचाविंशाति[म्*] । तदात्म-
[9.] जो जयसिंह त्रयो[6]दश । तद्दै[7]मातुरा[नु*]जः कोक्किलि[ः*] षन्मास[8] । तज्येष्ठो[9] विष्णुवर्द्ध-

PLATE IIa.

[10.] नस्सप्तत्रिंशतं । तदौरसो विजयादित्यभट्टार अष्टादश[10] । तत्पुत्रो विष्णुराज[ः*] ष-
[11.] ट्त्रिंशतं । तत्सूनुर्न्नरेन्द्रमृगराज चत्वा[11]रिंशतं । तत्सुत[ः*] कलिविष्णुवर्द्धनोष्टादश-
[12.] मासं । तत्तनुजो गुणकेनल्लविजयादित्य चतुचत्वा[12]रिंशतं । तदनुजविक्र-
[13.] मादित्यात्मजश्चालुक्यभीम त्रिंशतं[13] । तत्पुत्रो विजयादित्य[ः*] षन्मासां[14] [।*]

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[1] For this sacred emblem of the Vaishṇavas the lotus-flower on the royal seal seems to be intended.

[2] See No. 36, line 43, and *Ind. Ant.* Vol. XIII, page 56.

[3] Professor Bühler has drawn attention to the fact, that the three great modern Sanskrit dictionaries compiled by Europeans contain a mistake in their explanations of *uttarâyaṇa* and *dakshiṇâyana*, and that in reality the former means "the winter-solstice," the latter "the summer-solstice." See *Vienna Oriental Journal*, Vol. II, page 90.

[4] Cancel the *anusvâra.*

[5] Read न्द्र.

[6] Read °सिंहस्त्रयो°.

[7] Read तद्द्वै°.

[8] Read षण्मासान्.

[9] Read तज्ज्येष्ठो.

[10] Read °भट्टारकोष्टादश.

[11] Read °राजश्चत्वा°.

[12] Read °दित्यश्चतुश्चत्वा°.

[13] Read °भीमस्त्रिंशतम.

[14] Read षण्मासान्.

[14.] तत्तनुजोम्मराज[:*] सप्त संवत्सर[ा*]न् । तत्सूनुर्व्विजयादित्य[:*] प-
[15.] क्षं । तदनु ता[la]पराजो मासं । तं विनिर्ज्जित्य चालुक्यभिम[1] [त*]न-
[16.] यो विक्रमादित्य[:*] सं[व*]त्सरं सत्रिकलिंगं वेंगिमण्डलमपालयन् ॥ द्वैमातुरोम्मरा-
[17.] जस्य विजयादित्यनन्दन[:।*] चालुक्यभीमो बध्नाति पट्टमाचन्द्रतारकं । [२*] यस्तात-
[18.] [वि]क्यनाख्यं न्व[la]दिमुन्नि[ri]व [?] राजमार्त्तण्डो[2] आजौ विजित्य बाह्वाग्गापयति[3] ज-

PLATE II*b*.

[19.] नैर्ण्निजं[4] जनोदाह(ा)रणं ॥ मेरुरिवालंघ्यमहिमा ॥ इन्दुरि[व*] सकलकलाधा-
[20.] रस्स सर्व्वलोकाश्रयश्रीविष्णुवर्द्धनमहाराज[ा*]धिराजपरमेश्वरपरम[भ*]ट्टा-
[21.] रकपरमब्र[ह्मण्या][5] क[ण्डे][ru]वाटिविषयनिवासिनो राष्ट्रकुट[6]प्रमुखान् कुटिं-
[22.] बिन इथमा[7]ज्ञ[ा*]पयति ॥ पानरमहीपपावनसत्यत्यागाभिमान-
[23.] शौर्य्यनिधिः । मद्राज्यरक्षणांसलबाहुर्व्विजय इति क्षितीशस्ते-
[24.] न (।) प्रात्थ्र्यमानैरस्माभिः [।*] आभरद्वसुकाल्मादिवास्तव्याद्देवशर्म्मणः [।*] दे-[8]
[25.] णियक्रमको जज्ञे वेदि[9]वेदांगविद्विभुः [॥ ३*] स्यत्रे[10]णापस्तंबः[11] कोम्मणः कुलभूष-
[26.] णः । सुत[:*] स्व(ा)भिजनस्तस्य (।) ब्रह्मश्रीभास्वरद्युतिः । [४*] कन्दमव्वात्मजः कान्त्या(:) का-
[27.] मः कामधुगर्त्थिनां । यत्सम्पत्सरसीमेत्य(:) विप्रहंसा विभान्त्यमी । [५*]

PLATE III.

[28.] यत्पुत्रपौत्राः पटवो वटवो व(ा)रगोष्ठिषु । अग्रहाराग्र[पू]ज[ा*]नामा-
[29.] प्र[12]वन्ति परंपरां [॥ ६*] तस्मे[13] कोम्मणक्रमविदे सर्व्वकरपरिहारेण कोढत-
[30.] छि नाम ग्रामः अग्रहारिकृत्य[14] उदकपूर्व्वमुत्तरायणनिमित्ते दत्तमि-
[31.] ति विदितमस्तु वः [॥*] यस्य[ा*]वधयः पुर्व्वतः[15]

TRANSLATION.

(*Verse* 1.) The primeval lotus-flower, which rises from a tank (*that consists of*) the navel of Hari (*Vishṇu*), which is enlarged by a stalk (*that consists of the mountain*) Meru, and which is the birth-place of Aja (*Brahman*), is victorious for ever.

Hail! Kubja-Vishṇu, the brother of Satyâśraya, who adorned the race of the glorious Châlukyas, *etc.*,[16] (*ruled*) for eighteen years.

His son Jayasiṁha (*ruled*) for thirty-three (*years*).

Vishṇuvardhana, the son of his brother Indra-râja, (*ruled*) for nine (*years*).

His son Maṅgi-yuvarâja (*ruled*) for twenty-five (*years*).

His son Jayasiṁha (*ruled*) for thirteen (*years*).

Kokkili, his younger brother from a different mother, (*ruled*) for six months.

His elder brother Vishṇuvardhana (*ruled*) for thirty-seven (*years*).

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1 Read °भीम°.
2 Read °मार्तण्ड.
3 Read बाह्वा गापयति.
4 Read °नैर्निजं.
5 Read °ब्रह्मण्यः.
6 Read °कूट°.
7 Read कुटुम्बिन इत्थमा°.
8 There is a crack at the right of this letter, which may have been पे.
9 Read वेद°.
10 Read सूत्रे°.
11 Two *aksharas* are missing in this *pâda*.
12 Read प्रु.
13 Read तस्मै.
14 Read °रीकृत्य.
15 Read पूर्वतः.
16 The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

His legitimate son Vijayâditya-bhaṭṭâraka (*ruled*) for eighteen (*years*).

His son Vishṇu-râja (*ruled*) for thirty-six (*years*).

His son Narendra-mṛigarâja (*ruled*) for forty (*years*).

His son Kali-Vishṇuvardhana (*ruled*) for eighteen months.

His son Guṇakenalla-Vijayâditya (*ruled*) for forty-four (*years*).

Châlukya-Bhîma, the son of his younger brother Vikramâditya, (*ruled*) for thirty (*years*).

His son Vijayâditya (*ruled*) for six months.

His son Amma-râja (*ruled*) for seven years.

His son Vijayâditya (*ruled*) for half a month.

After him Tâḻapa-râja (*ruled*) for (*one*) month.

Having conquered him, Vikramâditya, the son of Châlukya-Bhîma, ruled for (*one*) year over the country of Veṅgi together with Trikaliṅga.

(*Verse* 2.) Châlukya-Bhîma, the son of Vijayâditya and brother of Amma-râja by a different mother, ties the (*royal*) tiara for as long a time as the moon and stars shall endure.

Having conquered in a battle with his arm Tâta-Bikyana (?) . . . . ., this Râja-mârtaṇḍa[1] (i.e., *the sun among kings*) causes his fame to be sung by the people.

He who, like Meru, is possessed of insurmountable greatness, and who knows all arts (*kalâ*), just as the (*full*) moon possesses all digits (*kalâ*), this asylum of the whole world, the illustrious Vishṇuvardhana, the king of great kings, the supreme master, the supreme lord, the most pious one, thus issues his commands to the householders, (*viz.*) heads of provinces, *etc.*, who inhabit the district of Kaṇḍeṛuvâṭi:—

"Be it known to you that, at the request of king Vâjjaya, who purifies the Pânara princes,[2] who is a treasure-house of truthfulness, liberality, pride and heroism, and whose strong arm (*is able*) to protect my kingdom;"—

(*Verse* 3.) From Revaśarman, who dwelt at Âbharadvasukâlmâdi, there sprang the lord Deṇiya, who knew the *kramapâṭha*, the *Vedas* and *Vedâṅgas*.

(*Verse* 4.) His son was the noble Kommaṇa, a follower of the *Âpastamba-sûtra*, who adorned his race and was resplendent with holiness;

(*Verse* 5.) The son of Kandamavvâ, (*who resembled*) Kâma in beauty and who fulfilled the desires of suppliants. Having approached his abundance, those brâhmaṇas are resplendent, just as swans which have entered a tank.[3]

(*Verse* 6.) His sons and grandsons, youths who are clever in assemblies of eminent men, obtain a succession of *agrahâras* and of highest marks of reverence.

"To this Kommaṇa, who knows the *kramapâṭha*, we gave, with exemption from all taxes, the village called Koḍhatalli, making it an *agrahâra*, with a libation of water, on the occasion of the winter-solstice."

The boundaries of this (*village are*): on the east . . . .

No. 38. A grant of Amma II.

Like the preceding inscription, this one was received from Mr. R. Sewell, who found it lying in the Huzûr Treasury attached to the Collector's Office, Masulipatam, and was made over to the Madras Museum. The document consists of three copper-plates with raised rims.

[1] This seems to have been a *biruda* of Châlukya-Bhîma II.

[2] *I.e.*, who belonged to the Pânara race.

[3] *I.e.*, he was liberal to brâhmaṇas.

Each plate measures $7\frac{3}{4}$ by $3\frac{3}{4}$ inches. The first and third plates are inscribed only on their inner sides, while the second one bears writing on both sides. They are all much worn, and of the third plate one entire half is lost. The plates are strung on a ring, which is $\frac{3}{8}$ inch thick and 5 inches in diameter. The circular seal, which is attached to the ring, rests on an expanded lotus-flower and measures $2\frac{7}{8}$ inches in diameter. It is much corroded, but still shows distinct traces of a standing boar, which faces the right, at the top, of the legend श्रीत्रिभुवनांकुश across the centre, and of a lotus-flower with eight petals [*bird's-eye view*] at the bottom—all in relief on a counter-sunk surface.

The document opens with the usual *vaṁśâvali* of the Eastern Chalukyas from Kubja-Vishṇuvardhana. The donor is Amma-râja II. *alias* Vijayâditya V. (who began to reign in *Śaka* 867). The king addresses his order to the inhabitants of the Gudravâra-vishaya, which must be identical with the Gudrâvâra- or Gudrahâra-vishaya of other inscriptions.[1] The donee, whose name is lost, was the family priest (*kulabrâhmaṇa*) of the king and belonged to the Kauṇḍilya-gotra (*sic*). The object granted seems to have been a field, which had formerly belonged to the donee (*etadîya-prâktana-kshetra*), but had been taken away from him (*vilupta*) and was probably restored to him by the present document. The other details of the grant are lost.

TEXT.

PLATE I.

[1.] स्वस्ति [॥*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां
[2.] हारीतिपुत्राणां कौशिकीवरप्रसादलब्धराज्यानाम्मातृगणपरिपालिना-
[3.] नां स्वामिमहासेनपादानुध्यायिनां भगवन्नारायणप्रसादस[मा]-
[4.] सादितवरवराहलांछनेक्षणक्षणवशीकृताराातिमण्डलानां[2]मश्व-
[5.] मेधावभृथस्नानपवित्रीकृतवपुषां चालुक्यानां कुलमलंक[रि*]-
[6.] ष्णोस्सत्याश्रयवल्लभेन्द्रस्य भ्राता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वेंगी-
[7.] देशमपालयत् । तदात्मजो [ज]यसिंहस्त्रयस्त्रिंशतं ॥ तदनुजे-
[8.] न्द्रराजनन्दनो विष्णुवर्द्धनो नव ॥ [तत्सू]नुर्म्मंगियुवराजः पंचविंशतिम् [।*]

PLATE II*a*.

[9.] तत्पुत्रो जयसिंहस्त्रयोदश । तदवरजक्कोक्किलिः[3] षण्मासान् । तस्य ज्येष्ठो[4]
[10.] भ्राता विष्णुवर्द्धनस्तमुच्चाट्य सप्तत्रिंशतम् । तत्पुत्रो विजयादित्यभट्टार-
[11.] कोष्टादश ॥ तत्सुतो विष्णुवर्द्धनष्व[5]ट्त्रिंशतम् ॥ तत्सुतो विजय[ादि*]त्यनरेन्द्रमृ-
[12.] गराजसोष्ट[6]चत्वारिंशतम् ॥ तत्पुत्रः कलिविष्णुवर्द्धनोध्यर्द्ध-
[13.] वर्षा[7] ॥ तत्सुतो गुणगविजयादित्य चतुचत्वा[8]रिंशतं ॥ त-
[14.] द्भ्रातुर्व्विक्रमादित्यभूपतेः विलसत्कण्ठिकादामकण्ठस्य तनयो-

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[1] Gudrâvâra, *Ind. Ant.* Vol. VIII, p. 76; Gudrahâra, Vol. V[illegible]; Vol. XIII, p. 137.

[2] Cancel the *anusvâra*.

[3] Read °जः कोक्किलिः.

[4] ज्येष्ठो is obliterated at the top and therefore looks like ज्यष्टा.

[5] Read ष्ष.

[6] Read °राजस्साष्ट°.

[7] Read °वर्षम्.

[8] Read °दित्यश्चतुश्चत्वा°.

[15.] नयी[1] । दीनानाथातुराणान्द्विज[वर]समितेर्य्याचकानां यतीनान्ना-

[16.] नादेशागतानां पटुवटुनटसद्गायकानां कवीनां [।*] बन्धूनामन्ध-

PLATE II*b*.

[17.] [का]नामभिलषितफलश्राणनाद्द[क्षणा]द्यो मातेव त्रिंशदब्दान्भुवमभुनगसौ

[18.] [चा]रुचालुक्यभीमः ॥ [१*] तत्पुत्रो विजयादित्यष्षण्मासान् । तस्याम्मराजः सप्त । तदनु तालप-

[19.] राजो मासं । तमुच्चाट्य चालुक्यभीमात्मजो विक्रमादित्य[ः*] संवत्सरान् । तदनु युद्धमल्ल[ः*] स-

[20.] [प्त ।] निर्ज्जित्यार्ज्जुनसन्निभो जनपदात्तन्निर्ग्गमय्योद्धतन्दायादानिनभानुलीनभगणाकारान्विधायेत-

[21.] [रान्] । वज्जीवोर्ज्जित[ना]कमम्मनृपतेर्भ्राता कनीयान्भुवं भीमो भीमपराक्रमस्सम[भु]न[क्]

[22.] [सं]वत्सरान् द्वादश ॥ [२*] तस्य महेश्वरमूर्त्तेरुमासमानाकृतेक्रु[3]माराभः [।*] लोकमहादेव्या[ः*] खलु

[23.] [य]स्समभवदम्मराजाख्यः ॥ [३*] यस्मिन्शा[4]सति नृपतौ परिपक्वानेकसस्य[संपच्छा]ली । सततपयोधे-

[24.] [नु]रभीर्न्निरीतिरपरुज्नि[5]र[6]स्तचोरो देशः ॥ [४*] स्समस्त[7]भुवना[श्रय]श्रीविजयादित्यम[हा]राजा-
धिराज-

[25.] [प]रमेश्वरः परमभट्टारकः परमब्रह्मण्य[8] गु[द्रवा]रविषयनिवासिनो राष्ट्रकूट[9][प्रमुखा]-

PLATE III.

[26.] न्कुटुंबिनस्समाहूयेत्थमाज्ञापयति ॥ कन्न * * * * * * * * * * *

[27.] र्म्मणः[10] पुत्राय कौण्डिह्लचगोत्राय ता[11][l̤u]पr̤r̤uग्रा[म] * * * * * * * * *

[28.] र्म्माभिधानाय[12] मत्कुलब्राह्मणाय मम धर्म्म[13] * * * * * * * * * * *

[29.] स्य वायुव्यन्दिशि एतदीय्य[14]प्राक्तनक्षेत्रं विलु-[15] * * * * * * * * * *

[30.] र्व्वकरपरिहारमुदकपूर्व्वं * * * * * * * * * * * * * *

[31.] अस्यावधयः पूर्व्वतः व * * * * * * * * * * * * * *

[32.] नामग्रामस्य सीमैव सीम[।*] । उत्तरतः क * * * * * * * * * *

[33.] स्योपरि न केनचिद्बाधा कर्त्तव्या यः करोति * * * * * * * * * *

[34.] था चोक्तं व्यासेन ॥ स्वामिनो न परो देव इ * * * * * * * * * *

[35.] * * * * * परिपालकाः ।

TRANSLATION.

Hail! Kubja-Vishṇuvardhana, the brother of Satyâśraya-Vallabhendra, who adorned the race of the glorious Châlukyas, *&c.*,[16] ruled over the country of Vengî for eighteen years.

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[1] Read जयी?

[2] Read संवत्सरम्.

[3] Read °कृतेः कु°.

[4] Read श्शा.

[5] Read °रुग्नि°.

[6] There is an *i* visible over and a न below the *akshara* र; probably the engraver had repeated the preceding *akshara* by mistake and correcte... fterwards into र.

[7] Read स समस्त°.

[8] ...on, this ... ण्यो.

[9] Read °कूट°.

[10] ण looks like णि.

[11] The ...literated *e* seems to stand over ता.

[12] An *e* seems to have been engraved over and a म below य.

[13] धर्म्म is entered in the place of another word, of which traces are still visible.

[14] Read वायव्यां दिश्येतदीय°.

[15] Read विलुप्त.

[16] The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

His son Jayasiṁha (*ruled*) for thirty-three (*years*).

Vishṇuvardhana, the son of his younger brother Indra-râja, (*ruled*) for nine (*years*).

His son Maṅgi-yuvarâja (*ruled*) for twenty-five (*years*).

His son Jayasiṁha (*ruled*) for thirteen (*years*).

His younger brother Kokkili (*ruled*) for six months.

His elder brother Vishṇuvardhana, having expelled him, (*ruled*) for thirty-seven (*years*).

His son Vijayâditya-bhaṭṭâraka (*ruled*) for eighteen (*years*).

His son Vishṇuvardhana (*ruled*) for thirty-six (*years*).

His son Vijayâditya-Narendra-mṛigarâja (*ruled*) for forty-eight (*years*).

His son Kali-Vishṇuvardhana (*ruled*) for one and a half years.

His son Guṇaga-Vijayâditya (*ruled*) for forty-four (*years*).

The victorious son of his brother, prince Vikramâditya, (*who wore*) on his neck a glittering necklace,—[1]

(*Verse* 1.) That handsome Châlukya-Bhîma enjoyed for thirty years the earth, protecting (*it*) like a mother (*her child*), and granting the fruits of their desires to the distressed, helpless and sick, to the association of the best of twice-born, to beggars, to ascetics, to clever youths, dancers, excellent singers and poets, who had come from various countries, to his relatives and to the blind.

His son Vijayâditya (*ruled*) for six months.

His (*son*) Amma-râja (*ruled*) for seven (*years*).

After him, Tâlapa-râja (*ruled*) for (*one*) month.

Having expelled him, Vikramâditya, the son of Châlukya-Bhîma, (*ruled*) for (*one*) year.

After him Yuddhamalla (*ruled*) for seven (*years*).

(*Verse* 2.) Having conquered and expelled from the country this haughty one, and having made the other heirs to assume the appearance of stars, which are absorbed in the rays of the sun, the younger brother of king Amma, (*viz.*) Bhîma, who resembled Arjuna, and who was possessed of terrible power, enjoyed for twelve years the earth, just as the bearer of the thunderbolt (*Indra*) does the great heaven.

(*Verse* 3.) Just as Kumâra to Maheśvara from Umâ, Amma-râja was born to him from Lokamahâdevî.

(*Verse* 4.) While this king was ruling, the country produced an abundance of well-ripened grain of various kinds, possessed cows that were continually yielding milk, and was free from fears, calamities, diseases, and thieves.

This asylum of the whole world, the illustrious Vijayâditya, the king of great kings, the supreme master, the supreme lord, the most pious one, having called together the householders, (*viz.*) heads of provinces, *&c.*, who inhabit the district of Gudravâra, thus issues his commands :—

* * * * * * * * * *

No. 39. A Grant of Vîra-Choḍa.

The original of the subjoined grant belongs to the Sir W. Elliot Collection in the British Museum and was lent to me for publication by Dr. Burgess. It had been previously in the

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[1] As suggested by Professor Bühler, the necklace (*kaṇṭhikâ*) seems to have been the sign of the dignity of a *yuvarâja*; see *Indian Antiquary*, Vol. VI, p. 70, note*; Vol. XI, p. 161, note 27.

possession of the *karaṇam* of Chellûr, a village in the Cocanada Tâlluqa of the Godâvarî District. The grant consists of five copper-plates with raised rims. Each plate measures $5\frac{3}{4}$ by $10\frac{1}{4}$ inches. The first plate bears writing only on its inner side, while the remaining ones are inscribed on both sides. The preservation of the plates is fairly good; the fifth only is somewhat damaged. The ring, which bears the seal, has been cut. It is $\frac{5}{8}$ inch thick and $6\frac{1}{4}$ inches in diameter. The well-preserved seal measures $2\frac{5}{8}$ inches in diameter. It rests on an expanded lotus-flower and bears in relief on a counter-sunk surface the legend श्रीत्रिभुवनांकुश. Over the latter, it contains a boar, which faces the right and is surrounded by two lamp stands, two *châmaras*, the sun and the moon, an elephant-goad and a conch. Below the legend, there is a drum (?), an expanded lotus-flower (*bird's-eye view*), an emblem resembling what Mr. Fleet supposes to be a *makara-toraṇa*,[1] and a *svastika*.

Abstracts of the present inscription have already been published by Sir W. Elliot.[2] It is the latest known document of the Eastern Chalukya dynasty and possesses considerable interest, as it contains valuable details about the connection between the Eastern Chalukyas and the Choḷas and thus settles the dates of several kings of the last-mentioned dynasty.

The *vaṁśâvali* of the inscription consists of four parts:—

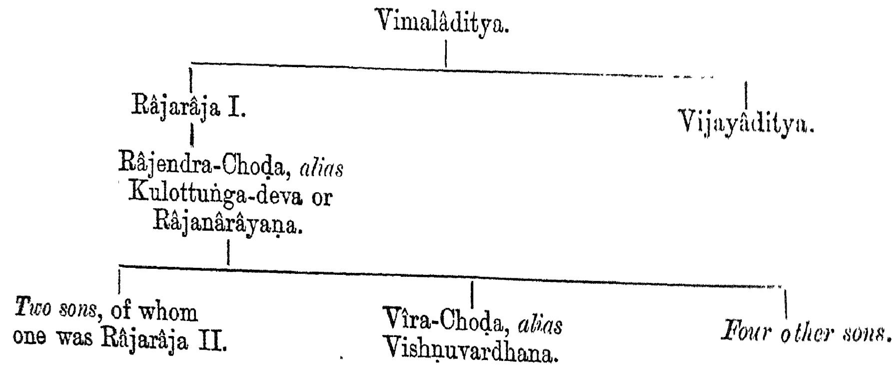
I. (*Lines* 1-16.) A genealogy of the lunar race down to Udayana, commencing with whom fifty-nine emperors are supposed to have reigned at Ayodhyâ.

II. (*Lines* 16-28.) An account of five Early Chalukya kings, *viz.*:—

Vijayâditya I., killed in a battle with Trilochana-Pallava.
|
Vishṇuvardhana, married to a Pallava princess.
|
Vijayâditya II.
|
Pulakeśi-Vallabha.
|
Kîrtivarman.

III. (*Lines* 28-46.) The usual succession of the Eastern Chalukyas of Veṅgî from Kubja-Vishṇuvardhana to Vimalâditya.

IV. (*Lines* 46-78.) An account of the later Eastern Chalukyas during their connection with the Choḷas, *viz.*:—



The first and second parts of the *vaṁśâvali* need not be treated in detail, as the first is entirely mythical, and Mr. Fleet considers the second to be "a mere *farrago* of vague tradition and Purâṇik myths, of no authority, based on the undoubted facts that the Chalukyas did come originally from the north, and did find the Pallavas in possession of some

[1] *Indian Antiquary*, Vol. XIV, p. 49. Compare line 24 of the present grant.
[2] *Coins of Southern India*, pp. 88 and 150; *Indian Antiquary*, Vol. XIV, p. 203.

of the territories afterwards acquired by themselves, and on a tradition of the later Kâdambas that the founder of their family was named Trilochana or Trinetra."[1]

The third part of the *vaṁśâvali* agrees with Mr. Fleet's grants of Râjarâja I. and of Kulottuṅga-Choḍa-deva II.[2] Just as in the grant of Râjarâja I. a reign of 3 years is allotted to Dânârṇava, who is here also called Dâna-nṛipa, and an interregnum of 27 years is stated to have taken place after him. There follow the reigns of his sons Śaktivarman (12 *years*) and Vimalâditya (7 *years*). No mention is made of the Choḷa princess Kûndavâ, whom the latter married according to the grant of Râjarâja I.

We now turn to the fourth part of the *vaṁśâvali*. The son of Vimalâditya, Râjarâja, who ruled for 41 years (*line* 47), married Ammaṅga-devî, the daughter of a Râjendra-Choḍa of the solar race (*verse* 7). Their son Râjendra-Choḍa (*verse* 8), Kulottuṅga-deva (*verse* 11) or Râjanârâyaṇa (*verse* 12) at first ascended the throne of Veṅgî (*verse* 9), conquered Kerala, Pâṇḍya, Kuntala and other countries (*verse* 10), and was anointed to the Choḍa kingdom (*verse* 11). He married Madhurântakî, the daughter of a Râjendra-deva of the solar race (*verse* 12) and had by her seven sons (*verse* 13). When he rose to the Choḍa kingdom, he had given the kingdom of Veṅgî to his paternal uncle Vijayâditya (*verse* 14), who died after a reign of fifteen years (*verse* 15). Then he gave Veṅgî to his son Râjarâja (*verses* 13 *and* 16) and, when the latter had returned after one year's reign (*verse* 17), to Râjarâja's younger brother Vîra-Choḍa (*verse* 18), who was crowned at Jaganâtha-nagarî[3] (*verse* 20) in *Śaka* 1001 (*verse* 21). As the difference between this date and *Śaka* 944, the date of the accession of Râjarâja I. according to Mr. Fleet's grant, is equal to the sum of the intervening reigns of Râjarâja I., Vijayâditya VI. and Râjarâja II. ($41 + 15 + 1 = 57$), it follows that Râjendra-Choḍa must have appointed Vijayâditya VI. viceroy of Veṅgî in the very year of his accession. The present grant of Vîra-Choḍa is dated in the 21st year of his reign, i.e., *Śaka* 1022, or 12 years before the death of his father Râjendra-Choḍa and before the accession of his elder brother Vikrama-Choḍa.

The chief importance of the Chellûr plates consists in the light, which they throw on a portion of the history of the Choḷa dynasty. The large Leyden grant and some of the Tamil inscriptions contained in the present volume mention three Western Châlukya kings, who were the antagonists of three Choḷa kings:—

1. According to the large Leyden grant, Râjarâja-deva (see Nos. 40, 41 and 66, below) conquered Satyâśraya. This was probably the Western Châlukya king Satyâśraya II. (*Śaka* 919 to about 930.) Consequently, Râjarâja-deva may be identified with that Râjarâja of the *Sûryavaṁśa*, whose daughter Kûndavâ was married to the Eastern Chalukya king Vimalâditya (*Śaka* 937 (?) to 944). With this agrees the Koṅgu Chronicle, which places Râjarâja's reign about *Śaka* 926.

2. According to Nos. 67 and 68, below, Râjendra-Choḷa-deva conquered Jayasiṁha. This was the Western Châlukya king Jayasiṁha III. (about *Śaka* 940 to about 964), who, in one of his inscriptions, calls himself "the lion to the elephant Râjendra-Choḷa" (see the introduction to No. 67). Consequently, Râjendra-Choḷa-deva must be

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[1] *Ind. Ant.* Vol. VII, p. 246; *Kanarese Dynasties*, p. 19; *Ind. Ant.* Vol. XIV, p. 49.

[2] *Ind. Ant.* Vol. XIV, pp. 48 and 55.

[3] Jaganâtha is a Prâkṛit form of Jagannâtha. Jaganâtha-nagarî may be identified with Jagannâthapuram, which is, according to Mr. R. Sewell, "the portion of the town of Cocanada lying south of the river." See *Lists of Antiquities*, Vol. I, p. 24.

identified with that Râjendra-Choḍa of the *Sûryavaṁśa*, whose daughter Ammaṅga-devî was married to the Eastern Chalukya king Râjarâja I. (*Śaka* 944 to 985), and who may be the same as that Râjendra-Choḍa, whose younger sister Kûndavâ was married to Vimalâditya (*Śaka* 937 (?) to 944). If the last identification is correct, Râjendra-Choḷa-deva would have been the son of Râjarâja-deva.

3. According to the fragmentary inscription No. 127, below, and according to an inscription at Mâmallapuram, Râjendra-deva conquered Âhavamalla. This was probably the Western Châlukya king Âhavamalla II. or Someśvara I. (about *Śaka* 964 to about 990), who, according to inscriptions and according to the *Vikramâṅkacharita*, fought with the Choḷas. Consequently, Râjendra-deva may be identified with that Râjendra-deva of the *Sûryavaṁśa*, whose daughter Madhurântakî was married to the Eastern Chalukya king Râjendra-Choḍa or Kulottuṅga-Choḍa-deva I. (*Śaka* 985 to 1034.) The inscriptions do not inform us, in what manner Râjendra-deva was related to his predecessor Râjendra-Choḷa-deva.

The subjoined table will show at a glance all supposed synchronisms :—

Western Châlukyas.	Choḷas (*Sûryavaṁśa*).	Eastern Chalukyas (*Somavaṁśa*).
1. Satyâśraya II. *fought with* (*Śaka* 919 *to about* 930.)	Râjarâja-deva, *who was the father-in-law of* (*about Śaka* 926.)	Vimalâditya (*Śaka* 937 (?) *to* 944).
2. Jayasiṁha III. *fought with* (*about Śaka* 940 *to about* 964.)	Râjendra-Choḷa-deva, *who was the father-in-law of*	Râjarâja I. (*Śaka* 944 *to* 985.)
3. Âhavamalla II. *fought with* (*about Śaka* 964 *to about* 990.)	Râjendra-deva, *who was the father-in-law of*	Râjendra-Choḍa *or* Kulottuṅga-Choḍa-deva I. (*Śaka* 985 *to* 1034.)

In order to prevent its re-occurrence, I conclude with alluding to the *πρῶτον ψεῦδος* in all previous pedigrees of the Choḷas. This was the confounding of the two Choḷa kings Râjarâja and Râjendra-Choḷa with their Eastern Chalukya grandsons, who seem to have received their names from those of their maternal grandfathers. In reality the Eastern Chalukya king Râjarâja I. ruled only over Veṅgî. His son Râjendra-Choḍa or Kulottuṅga-Choḍa-deva I., though at first king of Veṅgî, seems to have inherited the Choḷa kingdom from his father-in-law, the Choḷa king Râjendra-deva, in *Śaka* 985.

After the *vaṁśâvali*, the subjoined inscription contains the grant itself. It is an order, which was addressed by the *paramamâheśvara* Vîra-Choḍa-deva (*line* 79), *alias* Vishṇuvardhana (*line* 78) to the inhabitants of the Guddavâṭi-vishaya[1] (*line* 80). In the 21st year of his reign (*line* 113) the king gave a village of the above-mentioned district, whose name is indistinct, but seems to have been Kolâṟu[2] (*line* 103), to a temple of Vishṇu at the *agrahâra* of Chellûru.[3] This Vishṇu temple had been founded (*verse* 36) by the king's *senâpati* (*verse* 30) Meḍamârya (*verse* 27), *alias* Guṇaratnabhûshaṇa (*verse* 29), who had also constructed a pond at the same village of Chellûru (*verse* 34) and founded two *sattras* at

[1] This is the same as Guddavâdi-vishaya, *Ind. Ant.* Vol. XIV, p. 53. Perhaps both are identical with the Gudravâra-, Gudrâvâra- or Gudrahâra-vishaya (see page 47, note 1) and connected with the modern Guḍivâḍa, the head-quarters of a tâlluqa of the Kistna District.

[2] Sir W. Elliot read it *Kaleru*. The name of the village may have something to do with the Kolâr or Kolleru Lake (*Ind. Ant.* Vol. XIV, p. 204; Sewell's *Lists of Antiquities*, Vol. I, p. 52) in the Guḍivâḍa Tâlluqa.

[3] This is the modern village of Chellûr, whence Sir W. Elliot obtained the plates.

Drâkshârâma[1] and Pîṭhapurî[2] (*verse* 33). He was the son of Potana of the Mudgala-gotra (*verse* 24), who had received from Râjarâja[3] the somewhat lengthy title of Râjarâja-brahma-mahârâja (*verse* 25), by Kannamâmbâ (*verse* 26). The edict ends with the statement, that its executors (*âjñapti*) were the five ministers (*pañcha pradhânâḥ*), and with the names of the composer and the writer.

TEXT.

PLATE I.

[1.] श्रीधाम्नः पुरुषोत्तमस्य महतो नारायणस्य प्रभोर्न्नाभीपंकरुहात् बभूव
[2.] जगत[:*] स्त्रष्टा स्वय[4]भूस्तत[: ।*] जज्ञे मानस(।)सूनुरत्रिरिति यस्तस्मान्मुनेरत्रितस्सोमो वंशक-
[3.] रस्सुधांशुरुदित[:*] श्रीकण्ठचूडामणिः [॥ १*] तस्मादभूत्सुधासूतेर्ब्बुधो बुधनुतस्ततः [।*] जातः पुरू-
[4.] रवा नाम चक्रवर्त्ती सविक्रमः ॥ [२*] तस्मादायुस्ततो नहुषः । ततो ययातिश्चक्रवर्त्ती वंशकर्त्ता [।] त-
[5.] तः पुरुः ततो जनमेजयः ततः प्राचीशः ततस्सेन्य[5]यातिः ततो हयपतिः ततस्सार्व्वभौम[:*] त-
[6.] तो जयसेनः ततो महाभौमः तस्मादैशानकः ततः क्रोधाननः ततो देवकिः तस्माद्दभु-
[7.] कः तस्माद्दक्षकः ततो मतिवरस्सत्रयागयाजी सरस्वतीनदीनाथः ततः कात्या-
[8.] यनः ततो नीलः ततो दुष्यंतः तत्सुतः (।) गंगायमुन[।*]तीरयदवि[6]च्छिन्नान्निधाय यू-
[9.] पान् क्रमशः कृत्वा तथाश्वमेधन्नाम महाकर्म्म भरत इति योलभत । ततो भरताद्भूम-
[10.] न्युः । ततो हस्ती ततो विरोचनः । तस्मादजमिलः[7] ततस्संवरणः ततस्सुधन्वा [।] ततः परिक्षि-
[11.] त् ततो भीमसन[8]स्ततः प्रदीपनः ततश्शंतनुः ततो विचित्रवीर्य्य[:] ततः पाण्डुराजः त-
[12.] तः पाण्डवाः । येनादाहि विजित्य काण्डव[9]मठो गाण्डीविना वज्रिणं युद्धे पाशुपतास्त्रम-
[13.] [न्ध]करिपोश्चालाभि दैत्यान् बहून् [।*] इंद्राद्धासनमध्यरोहि जयिना यत् कालिकेयादि-

PLATE IIa.

[14.] कान् हत्वा स्वेर[10]मकारि वंशविपिनश्छेदः[11] कुरूणां विभोः । [३*] ततोर्ज्जुनादभिमन्युः ततः परिक्षित्
[15.] ततो(:) जनमेजयः ततः क्षेमुकः ततो नरवाहनः ततश्शतानीकः तस्मादुदयनः ततःप्रभृ-
[16.] तिष्वविच्छिन्नसंतानष्व[12]योध्यासिंहासनासीनेष्वेकान्नषष्टिचक्रवर्त्तिषु गतेषु तद्वंश्यो विज-
[17.] यादित्यो नाम राजा [।] विजिगीषया दक्षिणापथ[13] गत्वा त्रिलोचनपल्लवमधिक्षिप्य दैवदुरीहया
[18.] लोकांतरमगमत् । तस्मिन् संकुले पुरोहितेन वृद्धामात्यैश्च सार्द्धमंतर्व्वत्नी तस्य महादेवी
[19.] मुडि[14]वेमुनामाग्रहारमुपगम्य तद्वास्तव्येन विष्णुभट्टसोमयाजिना महामुनि-
[20.] प्रभावेन[15] दुहितृनिर्व्विशेषमभिरक्षिता सती विष्णुवर्द्धनन्नंदनमसूत [।*] सा त-
[21.] स्य कुमारकस्य मानव्यसगोत्रहारीतिपुत्रद्विपक्ष[16]गोत्रक्रमोचितानि कर्म्मा-
[22.] णि कारयित्वा तमवर्द्धयत् । स च मात्रा विदितवृत्तांतस्सन्निर्ग्गत्य चलुक्यगिरौ नंदा[17] भ-

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[1] "This is one of the most sacred places in the (Godâvarî) District, with a large and important temple dedicated to Bhîmeśvara;" Sewell's *Lists of Antiquities*, Vol. I, p. 25.

[2] This is probably the modern Piṭṭâpuram, the residence of the Râjâ of this name in the Godâvarî District.

[3] By this, Râjarâja I., the son of Vimalâditya, seems to be meant.

[4] Read स्वयं°.

[5] Read सैन्य°.

[6] Read °तीरयोरवि°.

[7] Read °मीळ्हः.

[8] Read भीमसेन°.

[9] Read खाण्डव°.

[10] Read स्वैर°.

[11] Read °च्छेदः.

[12] Read °संतानेष्व°.

[13] Read °पथं.

[14] डि looks almost like ड्हि.

[15] Read °प्रभावेण.

[16] Read °हारितीपुत्रद्विपक्ष°.

[17] Read नन्दां.

[23.] गवतीं गौरीमाराध्य कुमारनारायणमातृगणांश्च संतर्प्य्य श्वेतातपत्रैकशंखपंच-
[24.] महाशब्दपालिकेतनप्रतिडक्क[1]वराहलांच्छनपिंच्छ[2]कुंतसिंहासनमकरतोरणकनकदण्डगं-
[25.] गायमुनादीनि स्वरुल[3]क्रमागतानि निक्षिप्तानीव साम्राज्यचिह्नानि समादाय कडंबगंगादिभू-
[26.] मिपान्निर्ज्जित्य सतु[4]नर्म्मदामध्यं सार्द्धसप्तलक्षं दक्षिणापथं पालयामास । तस्यासीद्विज-

PLATE II*b*.

[27.] यादित्यो विष्णुवर्द्धनभूपतेः [।*] पल्लवान्वयजाताया महादेव्याश्च नंदन[:] । [४*] तत्सुतः
[28.] पुलकेशिवल्लभम्[5] तत्पुत्रः कीर्त्तिवर्म्मा तस्य तनयः स्वस्ति श्रीमतां सकलभुवनसं-
[29.] स्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां कौ[शिकी]वरप्रसादलब्धराज्याना[म्मा]-
[30.] तृगणपरिपालितानां स्वामिमहासेनपादानुध्यातानां भगवन्नारायणप्रसादसमा-
[31.] सादितवरवराहलाच्छने[6]क्षणक्षणवशिकृता[7]रातिमण्डलानामश्वमेधावभृथस्नानप-
[32.] वित्रीकृतवपुषां चालुक्यानां कुलमलंकरिष्णोस्सत्याश्रयवल्लभेंद्रस्य भ्रा-
[33.] ता कुब्जविष्णुवर्द्धनोष्टादश वर्षाणि वंगी[8]देशमपालयत् तदात्मजो जयसि-[9]
[34.] हवल्लभस्त्रयस्त्रिंशतम् । तदनुज इद्र[10]राजस्सप्त दिनानि । तत्सुतो विष्णुवर्द्धनो नव व-
[35.] र्षाणि । तत्सूनुर्म्मंगियुवराजः पंचविंशतिम् तत्पुत्रो जयसिंहस्त्रयोदश तदवरजः
[36.] कोक्किलिष्षण्मासान् तस्य ज्येष्ठो भ्राता विष्णुवर्द्धनस्तमुच्चाट्य सप्तत्रिंशतम् तत्पुत्रो विज-
[37.] यादित्यभट्टारकोष्टादश । तत्तनुजो विष्णुवर्द्धन[:*] षट्त्रिंशतम् तत्सुतो नरेंद्रमृगराजोष्टा-
[38.] चत्वारिंशतं तत्सुतः कलिविष्णुवर्द्धनोद्ध्यर्द्धवर्षं तत्सुतो गुणगांकविजयादित्यश्चतुश्च-
[39.] त्वारिंशतम् तद्भ्रातुर्व्विक्रमादित्यस्य तनयश्चालुक्यभीमस्त्रिंशतम् । तत्सुतः कोल्लभिगण्ड-

PLATE III*a*.

[40.] विजयादित्यष्षण्मासान् । तत्सुतोम्मराजस्सप्त वर्षाणि । तत्सुतं विजयादित्यं बालमु-
[41.] च्चाट्य ताडपे[11] मासमेकम् । तं जित्वा चालुक्यभीमसुतो विक्रमादित्य एकादश मासान्
[42.] तत्ताडपराजसुनो युद्धमल्लस्सप्त वर्षाणि । तमुच्चाट्य देशादम्मराजानुजो राजभी-
[43.] मः द्वादश वर्षाणि तत्सूनुरम्मराजः पंचविंशतिं । तस्य द्वेमातुरो[12] दाननृपस्त्रीणि व-
[44.] र्षाणि तंतस्सप्त[13]विंशतिवर्षाणि दैवदुरीहया वेंगीमहिरनायिकाभवन् । ततो दान[।*]र्णवसु-
[45.] त(।)श्शक्तिवर्म्मभूपतिर्द्वादश वर्षाणि समरक्षदुर्व्वि[14] [।*] ततस्तदनुजस्सप्त वत्सरान् भूतवत्सलः ।
[46.] विमलादित्यभूपालः पालयामास मेदीनीम्[15] । [५*] तत्तनयो नयशाली जयलक्ष्मीधा-
[47.] म राजराजनरेंद्र[16]श्चत्वारिंशतमब्दानेकं च पुनर्म्महीमपालयदखिलां । यो
[48.] रूपण[17] म(भ)नोभवं विशदया कांत्या कलानान्निधिं भोगेनापि पुरंदरं विपुलया लक्ष्म्या
[49.] च लक्ष्मीधरं [।*] भीमं भीमपराक्रमेण विहसन् भाति स्म भास्वद्यशा[:*] श्रीमत्सोमकुलेक-[18]
[50.] भूषणमणिर्द्दानैकचिंतामणिः [॥ ६*] तस्यासीदपकल्मषा सुचरितैरम्मंगनाम्ना भुवि प्र-

---

[1] Read °प्रतिढक्का°.
[2] Read °पिच्छ°.
[3] Read स्वकुल°.
[4] Read सेतु°.
[5] Read °वल्लभः.
[6] Read °लाञ्छने°.
[7] Read °वशीकृता°.
[8] Read वेङ्गी°.
[9] Read जयसिं°.
[10] Read इन्द्र°.
[11] Read ताडपो.
[12] Read द्वैमातुरो.
[13] Read ततः सप्त°.
[14] Read °दुर्वीम्.
[15] Read मेदिनीम्.
[16] Read °नरेन्द्र°.
[17] Read रूपेण.
[18] Read °कुलैक°.

[51.] ख्याता शुभलक्षणैकवसतिर्द्देवी जगत्पावनी । या जह्नोरिव जाह्नवी हिमवतो गौरीव ल-

[52.] क्ष्मीरिव क्षीरोदादिवसेशवंशतिलकाद्राजेंद्रचोडादभूत् । [७*] पुत्रस्तयोरभवदप्रतिघा-

PLATE III*b*.

[53.] तशक्तिनिश्शेषितारिनिवहो महनीयकीर्त्तिः । गंगाधराद्रिसुतयोरिव कार्त्तिकेयो राजेंद्र-

[54.] चोड इति राजकुलप्रदीपः । [८*] भासामुन्नतिहेतुं प्रधमं[1] वेंगीश्वरत्वमध्यास्य [।*] यस्तेजसा

[55.] दिगंतानाक्रमदुदयं सहस्ररश्मिरिव ॥ [९*] उद्यच्चण्डतरप्रतापदहनप्लुष्टाखिलद्वे-

[56.] षिणा सर्व्वान् केरलपाण्ड्यकुंतलमुखान् निर्ज्जित्य देशान् क्रमात् [।*] आज्ञा मौलिषु भूभृतां

[57.] भयरुजा चित्तेषु दुर्म्मेधसां कीर्त्तिर्दिक्षु[2] सुधांशुधामधवला येनार्प्पितोज्जृंभते । [१०*] भो-

[58.] गीशाभीलभाग[3]प्रतिभयभुजनिर्भत्सना[4]त्यंतविभ्यन्नानाभूपाललोकप्रहिं-

[59.] तबहुविधानर्ग्घ्यरत्नाभिरामम् [।*] धत्ते मौलिं पराद्ध्यों महति नृपकुले यः कुलो-

[60.] त्तुंगदेवो देवेंद्रत्वादनूने सुरपतिमहिमा चोडराज्येभिषिक्तः । [११*] हस्तभ्राजितशं-

[61.] खचक्रजलजं यं राजनारायणं लोक स्तौति स सूर्य्यवंशतिलकाद्राजेंद्रदेवार्ण्णवा-

[62.] त् [।*] संभूताम्मधुरांतकीर्ति विदितान्नाम्नापगेण[5] स्वयं लक्ष्मीमुद्वहति स्म लोकमहीता[6]

[63.] देवीं चरित्रोन्नताम् । [१२*] गांगौघा इव निर्म्मलाः कृततमोध्वंसा दिनेशा इव क्षोणीभ्रा इव

[64.] भूभरश्रेम[7]सहा जातास्तयोरसूनवः [।*] तन्मध्ये नयविक्रमैकनिलय[8] श्रीराजराजं

[65.] प्रति प्रेम्ना[9] वाचमिमामवोचत पिता सर्व्वोर्व्वराधीश्व[र]ः । [१३*] मया वेंगीमहीरा-

PLATE IV*a*.

[66.] ज्यं चोडराज्याभिलाषिणा [।*] मत्पितृव्ये पुरा न्यस्तं विजयादित्यभूभुजि । [१४*] स च पंच-

[67.] दशाब्दानि पंचाननपराक्रमः [।*] महीं रक्षन्महीनाथो दिवं देवोपमो गतः । [१५*] इत्युक्त्वा ता-

[68.] न्धुरं दत्तां गुरुणा चक्रवर्त्तिना [।*] अनिष्टतद्वियोगोपि विनितो[10] वहति स्म सः । [१६*] श्रीपादसेवासु-

[69.] खतो गुरूणान्न जातु राज्यं सुखमित्यवेक्ष्य [।*] संरक्ष्य वेंगीभुवमेकमब्दम् भूयस्स पित्रो-

[70.] रगमत्समीपम् । [१७*] तदनुजमध[11] धीरं वीरचोडं कुमारं गुणमिव तनुबद्धं विक्रमं चक्र-

[71.] वर्त्ती [।*] उदयमिव रविस्त्वं प्राप्य वेंगीश्वनत्वं[12] वितनु शिरसि पादं भूभृतामित्यवो-

[72.] चत् । [१८*] इत्याशिषं समधिगम्य नृपादववध्याम्[13] देव्यास्तथाग्र[14]जनृपद्वितयात्

[73.] क्रमेण [।*] आनम्य तानवनतोवरजैः कुमार[ः*] सृष्ट[ः*] स्वदेशगमनाय स तैः कथंचित् । [१९*] शत्रुध्वां-

[74.] तमपास्य राजनिकरानाच्छाद्य धाम्नापरान् दुर्व्वृत्तान्विनिवर्त्य भूकरोलिनीं[15] कृत्वा तथा[16] नंदिनी[म्।*] आ-

[75.] रूढो ज[ग]न्नाथ[17]नामनगरीहर्म्म्योदयाद्रिं विभुर्व्वेंगीभूतलभूषणं नृपसुतो बालार्क-

[76.] बिंबद्युतिः । [२०*] शाकाब्दे शशिखद्व[ये]द्गुणिते सिंहाधिरूडे[18] रवौ चंद्रे वृद्धिमति त्रयोदशति-

[77.] धौ[19] वारे गुरोर्व्वृश्चिके [।*] लग्नेथ श्रवणे समस्तजगतीराज्याभिषि[क्तो मुदा] लोकस्योद्व-

[78.] हति स्म पट्टमनघ[ः] श्रीवीरचोडो नृपः । [२१*] स सर्व्वलोका[श्रयश्री]विष्णुवर्द्धनमहारा-

---

[1] Read प्रथमं.
[2] Read कीर्त्तिर्दिक्षु.
[3] Read °भोग°.
[4] Read °निर्भर्त्सना°.
[5] Read °परेण.
[6] Read °महितां.
[7] Read °श्रम°.
[8] Read °निलयं.
[9] Read प्रेम्णा.
[10] Read विनीतो.
[11] Read °मथ.
[12] Read वेङ्गीश्वरत्वं.
[13] Read नृपादवन्ध्यां.
[14] Read °स्तथाग्र°.
[15] Read भूकमलिनीं.
[16] Read तया.
[17] Read जगन्नाथ°.
[18] Read °रूढे.
[19] Read °तिथौ.

PLATE IV*b*.

[79.] जाधिराजो राजपरमेश्वरः परममाहेश्वरपरमभट्टारकः परमब्र[ह्मण्यश्रीवीर]चोडदेवः गुद्द-

[80.] वाटिविषयनिवासिनो राष्ट्रकूटप्रमुखान् कुटुंबिनस्सर्व्वान् समाहूय [मं]त्रिपुरोहितसेनाप-

[81.] तियुवराजदौवारिकसमक्षमित्थमाज्ञापयति । यधा[1] । पावने ब्रह्मवंशेभूत्परमाह्लाददद्शनः[2] [।*]

[82.] मुनींद्रो मुद्गलो नाम क्षीरोद इव चंद्रमाः । [२२*] येनातक्या[3]नुभावेन समाहूते दिवाकरे [।*] यस्य य-

[83.] ष्टिस्समादिष्टा रविंचेष्टामचेष्टत । [२३*] आसीत्पवित्रचारित्रस्तद्गोत्रे गोत्रवर्द्धनः [।*] दिशो निजय-
शोधाम्ना द्यो-

[84.] तयन् पोतनाह्वयः । [२४*] गुणाधिको गुणज्ञेन राजराजाधिपेन यः [।*] राजराजब्रह्ममहाराजनाम्ना

[85.] स्तुतो मुदा । [२५*] तस्य पुण्यनिधेः पत्नी कन्नमांबा जगन्नुता [।*] अत्रेरिवानसूयासीदनसूय[।*]-

[86.] गुणोन्नता । [२६*] सुतामिव वसुदेवाद्देवकी वासुदेवं गुहमिव गिरिकन्या नंदनं चंद्रमौलेः [।*]

[87.] अथ तनयमसूत श्रिनिधिं[4] सा च तस्मादखिलविबुधसंघैरीडितम्मेडमार्य्यम् [॥ २७*] उद्दामधा-

[88.] मविमलीकृतदिग्विभागे नित्योदयस्थितिमति प्रविकासिपद्म[5] [।*] यत्रोदिते निखिलबन्धुकुलानि लक्ष्मीर-

[89.] ध्यास्त वारिजवनानि विवस्वतीव । [२८*] यस्मिन्नाश्रीत[6]वत्सले कृतयुगाचारैकधीरे स्थितिं बिभ्राणा
गुणरत्नभू-

[90.] षण इति प्रख्यातनाम्नि स्वयं [।*] सत्यत्यागपराक्रमप्रभृतयस्संभूय सर्व्वे गुणा वर्द्धंते

[91.] गुणराशिलोपनिपुणं निर्ज्जित्य कालं कलिम् । [२९*] धिरो[7] नित्यानुरक्तो द्दड[8]निशितमतिर्ब्रह्मवंशप्रदीपो

[92.] लक्ष्मीभूरिद्धतेजा नयविनयनिधिश्शास्त्रशस्त्रप्रवीणः [।*] मान्यश्शोलेंद्र[9]सारस्थिर इति च मया साद-

[93.] रं सप्रसादं सेना[10]पत्येभिषिक्तो वहति जनमुदे पट्टमारोपितं यः । [३०*] शुश्रूषया गुरुजनं-[11]

PLATE V*a*.

[94.] च्चरितेन लोकम्मा[नेन ब]न्धुजनमिष्टधनेन शिष्टान् [।*] यो माम्म[दीय]नि[खि]ल[क्षि]तिराज्यभार-
क्षांत्याभिनंद-

[95.] यति भक्ति[12]भरेण शौ[रिं] [॥ ३१*] [यस्य] प्रांगणभूमिषु प्रतिदिनं प्रक्षाल्यमानामितक्षोणीदेवसमूहपाध-[13]
विगलद्वारिप्र-

[96.] वाहैश्शुभैः [।*] शश्व[न्मार्ग्गस]हस्रपूरिभिरहो गंगाप्रवाहा जिता देवेष्वन्यतमस्य पादगलिता मार्ग्गत्रया-
यासिता[ः ॥ ३२*]

[97.] । दाक्षारामे[14] पावने पुण्यभाजा पुण्यक्षेत्रे पीधपुर्य्यां[15] च येन [।*] भोक्तुं प्रीत्या प्रत्यहं[16] ब्राह्मणानामा-
कल्पांत्तं कल्पि-

[98.] तं सत्रयुग्मं । [३३*] चेब्रूरुनामप्रथिताभिरामशिष्टाग्रहारोत्तरदिग्विभागे [।*] महत्तटाकं[17]म्मधुरांबुपूर्ण्णम-

[99.] चीकरद्यः करुणारसात्मा । [३४*] विप्रैरगस्त्यप्रतिमैरसंख्यैर्न्नित्योपभोग्येन शशिप्रभेण [।*] यद्वारिणा-
ब्धिं हसतीव भू-

[100.] यो निश्शेषपीतं कलशोद्भवेन । [३५*] महौजसा तेन महामहिम्ना ग्रामस्य तस्यापरदिग्विभागे [।*]
निर्म्मापितं धर्म्म-

---

[1] Read यथा.

[2] Read °दर्शनः.

[3] Read येनातर्क्या°.

[4] Read श्रीनिधिं.

[5] Read °पद्मे.

[6] Read °श्रित°.

[7] Read धीरो.

[8] Read दृढ°.

[9] Read मान्यः शैलेन्द्र°.

[10] Read सैना°.

[11] The *anusvâra* is repeated at the beginning of the next plate.

[12] भक्ति is entered below the line.

[13] Read °पाद°.

[14] Read द्राक्षारामे.

[15] Read पीठपुर्यां.

[16] प्रत्य is entered below the line.

[17] Cancel the *anusvâra*.

[101.] परायणेन विष्णोगृहं[1] वैष्णवपुंगवैन । [३६*] समुन्नते चंद्रमरीचिगौरे लक्ष्मीनिवासे नयनाभिरामे [।*]
[102.] तत्राविरासीत्स्वयमेवे[3] देवो लक्ष्मीपतिर्द्धिक्षितशंखचक्र[:*] । [३७*] तस्मै श्रीविष्णुभट्टारकाय प्रत्यहं चरुव-
[103.] लिपूजार्त्थं खण्डस्पुदीन[4]नवकर्म्मार्त्थं च भवद्विषये [कोला ru नाम ग्रामस्सर्व्वकरपरिहारेण]
[104.] [देवभोगीकृत्य उदकपूर्व्वकं दत्त इति विदितमस्तु वः अस्य ग्रामस्य सीमानः पूर्व्वतः कु]
[105 to 108 are illegible.]
[109.] * * * * * * * * * * सीमा ॥ अस्योपरि न केनचिद्ब[।*]धा क[र्त्त]व्या । यः करो[ति स]

PLATE Vb.

[110.] पंचमहापातकयुक्तो भवति । तथा चोक्तं भगवता व्यासेन । स्वदत्तां परदत्ता[5] [वा यो हरे]त व-
[111.] सुन्धरां [।*] षष्टिं वर्षसहस्राणि विष्ठायां जायते क्रिमिः । गामेकां स्वर्ण्णमेकं वा [भूमेरप्येक]मंगु-
[112.] लं । हरन्नरकमाप्नोति यावदाभूतसंप्लवं । बहुभिर्व्वसुधा दत्ता बहुभि[श्चानुपा]लिता । यस्य
[113.] यस्य यदा भूमिस्तस्य तस्य तदा फलं । श्रीविजयराज्यसंवत्सरे एकविंशे दत्तस्यास्य
[114.] शासनस्याज्ञप्तिः पंच प्रधानाः काव्यकर्त्ता विद्दयभट्टः लेखकः पेन्नाचारिः ॥

TRANSLATION.

(*Verse* 1.) From the lotus-flower, (*which rose*) from the navel of the abode of Śrî, the supreme spirit, the great lord Nârâyaṇa (*Vishṇu*), there was born Svayambhû (*Brahman*), the creator of the world. From him there sprang a spiritual son, called Atri. From this saint Atri there arose Soma, the founder of a race, the nectar-rayed, the crest-jewel of Śrîkaṇṭha (*Śiva*).

(*Verse* 2.) From this producer of nectar there sprang Budha, who was praised by the wise. From him there was begot a valorous emperor called Purûravas.

(*Line* 4.) From him (*came*) Âyu; from him Nahusha; from him the emperor Yayâti, the founder of a race; from him Puru; from him Janamejaya; from him Prâchîśa; from him Sainyayâti; from him Hayapati; from him Sârvabhauma; from him Jayasena; from him Mahâbhauma; from him Aiśânaka; from him Krodhânana; from him Devaki; from him Ṛibhuka; from him Ṛikshaka; from him Mativara, the performer of great sacrifices and lord of the Sarasvatî river; from him Kâtyâyana; from him Nila; from him Dushyanta. His son was he who, having placed sacrificial posts in an uninterrupted line on the banks of the Gaṅgâ and Yamunâ, and having successively performed the great rite (*called*) horse-sacrifice, obtained the name of Bharata. From this Bharata (*came*) Bhûmanyu; from him Hastin; from him Virochana; from him Ajamîḷha; from him Saṁvaraṇa; from him Sudhanvan; from him Parikshit; from him Bhîmasena; from him Pradîpana; from him Śaṁtanu; from him Vichitravîrya; from him Pâṇḍurâja; from him the Pâṇḍavas.

(*Verse* 3.) (*From*) that victorious bearer of (*the bow*) *gâṇḍîva*, who, having conquered (*Indra*) the bearer of the thunderbolt, burnt the hermitage in the Khâṇḍava (*forest*), who acquired the weapon of Paśupati (*Śiva*) in battle from (*Śiva*) the enemy of Andhaka, who, having killed Kâlikeya and many other Daityas, partook of one half of Indra's throne, and who wilfully destroyed the forest-like race of the lord of the Kurus;—

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1 Read विष्णो गृहं.
2 Read °पुंगवेन.
3 Read °मेव.
4 Read °स्फुटित.°
5 Read परदत्तां.

(*Line* 14.) From that Arjuna (*came*) Abhimanyu; from him Parikshit; from him Janamejaya; from him Kshemuka; from him Naravâhana; from him Śatânika; from him Udayana. When, commencing with him, fifty-nine emperors, whose succession was uninterrupted, and who sat on the throne of Ayodhyâ, had passed away, a king of this race, Vijayâditya by name, went to the Dekhan (*Dakshiṇâpatha*), in order to conquer (*it*) and attacked Trilochana-Pallava, (*but*) through ill-luck he went to another world. During this battle, his great queen, who was pregnant, reached together with the family-priest and the old ministers an *agrahâra* called Muḍivemu, and, being protected like a daughter by Vishṇubhaṭṭa-somayâjin, a great ascetic, who dwelt there, she gave birth to a son, Vishṇuvardhana. She brought him up, having caused to be performed for this prince the rites, which were suitable to (*his*) descent from the double *gotra* of those, who belonged to the *gotra* of the Mânavyas and were the sons of Hâritî.[1] And he, having been told the (*above-mentioned*) events by his mother, went forth, worshipped Nandâ, the blessed Gaurî, on the Chalukya mountain, appeased Kumâra (*Skanda*), Nârâyaṇa (*Vishṇu*) and the assemblage of (*divine*) mothers, assumed the insignia of sovereignty which had descended (*to him*) by the succession of his race, (*but*) which had been, as it were, laid aside, (*viz.*) the white parasol, the single conch, the five *mahâśabdas*, the flags in rows,[2] the *pratiḍhakkâ* (*drum*), the sign of the boar, the peacock's tail, the spear, the throne, the arch (*in the shape*) of a *makara*,[3] the golden sceptre, (*the signs of*) the Gaṅgâ and Yamunâ, *etc.*, conquered the Kaḍamba, the Gaṅga and other princes, and ruled over the Dekhan (*Dakshiṇâpatha*), (*which is situated*) between the bridge (*of Râma*) and the (*river*) Narmadâ (*and the revenue from which amounts to*) seven and a half *lakshas*.[4]

(*Verse* 4.) The son of this king Vishṇuvardhana and of (*his*) great queen, who was born from the Pallava race, was Vijayâditya.

(*Line* 27.) His son was Pulakeśi-Vallabha. His son was Kîrtivarman. His son,—Hail! Kubja-Vishṇuvardhana, the brother of Satyâśraya-Vallabhendra, who adorned the race of the glorious Châlukyas, *etc.*,[5] ruled for eighteen years over the country of Veṅgî; his son Jayasiṁha-Vallabha for thirty-three (*years*); his younger brother Indra-râja for seven days; his son Vishṇuvardhana for nine years; his son Maṅgi-yuvarâja for twenty-five (*years*); his son Jayasiṁha for thirteen (*years*); his younger brother Kokkili for six months; his elder brother Vishṇuvardhana, having expelled him, for thirty-seven (*years*); his son Vijayâditya-bhaṭṭâraka for eighteen (*years*); his son Vishṇuvardhana for thirty-six (*years*); his son Narendra-mṛigarâja for forty-eight (*years*); his son Kali-Vishṇuvardhana for one and a half years; his son Guṇagâṅka-Vijayâditya for forty-four (*years*); Châlukya-Bhîma, the son of his brother Vikramâditya, for thirty (*years*); his son Kollabhigaṇḍa-Vijayâditya for six months; his son Amma-râja for seven years; having expelled his infant son Vijayâditya, Tâḍapa (*ruled*) for one month; having conquered him, Vikramâditya, the son of Châlukya-Bhîma, (*ruled*) for eleven months; then Yuddhamalla, the son of Tâḍapa-râja, for seven years; having expelled him from the country, Râja-Bhîma, the younger

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[1] The Chalukyas claim descent from both the Mânavya and the Hârita gotras.

[2] On *pâliketana* see *Ind. Ant.* Vol. XIV, p. 104.

[3] *Makara-toraṇa*, 'an honorary wreath or string of flowers, &c., raised upon poles and carried in front of one, as an emblem of distinction'; Sanderson's *Canarese Dictionary*.

[4] The above passage has been previously translated by Mr. Fleet, *Ind. Ant.* Vol. VII, p. 245.

[5] The passage, which is omitted in the translation, is identical with the first 4 lines of No. 35.

brother of Amma-râja, (*ruled*) for twelve years; his son Amma-râja for twenty-five (*years*); Dâna-nripa, his brother from a different mother, for three years. Then the country of Vengî was through ill-luck without a ruler for twenty-seven years. Then king Śaktivarman, the son of Dânârṇava, ruled over the earth for twelve years.

(*Verse* 5.) Then his younger brother, king Vimalâditya, who was kind to (*all*) beings, ruled over the earth for seven years.

(*Line* 46.) His son, king Râjarâja, who possessed political wisdom, and who was the abode of the goddess of victory, ruled over the whole earth for forty-one years.

(*Verse* 6.) He whose fame was brilliant, who was the only jewel which adorned the glorious race of the moon, and who was the only jewel which fulfilled the desires of the distressed, surpassed Cupid by his beauty, the moon by his pure splendour, Puraṁdara (*Indra*) by his possessions, (*Vishṇu*) the bearer of Lakshmî by his great prosperity, and Bhîma by his terrible power.

(*Verse* 7.) He had a spotless queen, Ammanga by name, who was famed on earth by her good deeds, who was the only abode of lucky marks, who purified the world, and who sprang from Râjendra-Choḍa, the ornament of the race of the sun, just as Gangâ from Jahnu, Gaurî from Himavat and Lakshmî from the milk-ocean.

(*Verse* 8.) Just as (*Śiva*) the bearer of Gangâ and (*Pârvatî*) the daughter of the mountain had a son called Kârttikeya, these two had a son called Râjendra-Choḍa, who annihilated the multitude of his enemies by his irresistible power, whose fame was worthy of praise, and who was the light of the warrior-caste.[1]

(*Verse* 9.) Having at first occupied the throne of Vengî, (*which became*) the cause of the rising of (*his*) splendour, just as the sun at morn occupies the eastern mountain, he conquered (*all*) quarters with his power.

(*Verse* 10.) Having burnt all foes with the rising and fierce fire of his valour, and having successively conquered Kerala, Pâṇḍya, Kuntala and all other countries, he placed his commands on the heads of princes, the pain of fear in the hearts of fools and his fame, which was as white as the rays of the moon, in (*all*) quarters.

(*Verse* 11.) Kulottunga-deva, the most eminent of the great warrior-caste, whose might resembled that of the king of the gods (*Indra*), was anointed to the Choḍa kingdom, which was not inferior to the kingdom of the gods, and put on the tiara, embellished with invaluable gems of many kinds, which had been sent by various kings, who were exceedingly afraid of the threatening of his arms, which were as formidable as the terrible coils of the serpent-king.

(*Verse* 12.) He in whose hands the conch, the discus and the lotus were shining, and whom (*therefore*) the world praised as Râjanârâyaṇa (i.e., *a Vishṇu among kings*), married (*as it were*) Lakshmî (*the wife of Vishṇu*) herself, who was known by her other name, *viz.*, Madhurântakî, and who (*just as the goddess Lakshmî*) from the ocean, arose from Râjendra-deva, the ornament of the race of the sun, a queen who was praised in the world and exalted by her deeds.

(*Verse* 13.) To these two there were born (*seven*) sons, who were as pure as the (*seven*) streams of the Gangâ, who, like the (*seven*) Âdityas, had destroyed the darkness (*of sin*), and who, like the (*seven*) mountains, were able (*to undergo*) the fatigue of supporting the earth.

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[1] With *râjakulapradîpa* compare *parârdhyo mahati nṛipakule* in verse 11.

To (*one*) among these, the illustrious Râjarâja, who was the joint abode of polity and valour, (*his*) father, the lord of the whole earth, affectionately addressed the following spe ch :—

(*Verse* 14.) "Being desirous of the Choḍa kingdom, I formerly conferred the kingdom of the country of Veṅgî on my paternal uncle, king Vijayâditya.

(*Verse* 15.) "Having ruled over the country for fifteen years, this god-like prince, who resembled the five-faced (*Śiva*) in power, has gone to heaven."

(*Verse* 16.) This obedient one (viz., *Râjarâja*) took up that burden, (viz., *the kingdom of Vêṅgî*,) which the emperor, (*his*) father, gave him with these words, though he did not like the separation from him.

(*Verse* 17.) "The kingdom is not such a pleasure as the worship of the illustrious feet of the elders"; considering thus, he returned to his parents, after having ruled over the country of Veṅgî for one year.

(*Verse* 18.) Then the emperor spoke to his (viz., *Râjarâja's*) younger brother, the brave prince Vîra-Choḍa, who seemed to be an incarnation of the quality (*of*) valour: "Having ascended the throne of Veṅgî, place thy feet on the heads of (*other*) kings, just as the sun, having ascended the eastern mountain, places his rays on the peaks of (*other*) mountains."

(*Verse* 19.) Thus having successively obtained the powerful blessing of the king, of the queen and of his two elder brothers, having bowed to these and having been bowed to by his younger brothers,[1] the prince was with difficulty prevailed upon by them to start for his country.

(*Verse* 20.) Having driven away his enemies, having eclipsed with his splendour the other crowds of kings, having stopped the wicked and having made the earth rejoice, the lord, the ornament of the country of Veṅgî, the king's son ascended (*his*) palace in the town called Jaganâtha, resembling the disk of the morning-sun, who, having driven away the darkness, having eclipsed with his splendour the other crowds of stars,[2] having stopped the wicked, and having made the lotus-group blossom, ascends the eastern mountain.

(*Verse* 21.) In the *Śâka* year, which is reckoned by the moon, the pair of ciphers and the moon, (*i.e.*, 1001,) while the sun stood in the lion, while the moon was waxing, on the thirteenth lunar day, on a Thursday, while the scorpion was the *lagna* and in (*the nakshatra*) *Śravaṇa*, having been anointed to the kingdom of the whole earth, the sinless king, the illustrious Vîra-Choḍa, joyfully put on the tiara of the world.

(*Line* 78.) This asylum of the whole world, the illustrious Vishṇuvardhana, the king of great kings, the supreme master of kings, the devout worshipper of Maheśvara, the supreme lord, the most pious one, the illustrious Vîra-Choḍa-deva, having called together all householders, (*viz.*) heads of provinces, *&c.*, who inhabit the district of Guddavâṭi, thus issues his commands in the presence of the ministers, the family priest, the commander of the army, the heir-apparent and the door-keeper:—

(*Verse* 22.) Just as the moon in the milk-ocean, there was in the pure race of Brahman a chief of ascetics, called Mudgala, whose appearance was extremely gladdening.

(*Verse* 23.) When he, whose power was incomprehensible, had invited the sun, his staff performed the action of the sun at his command.

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[1] The plural in the original shows that Vîra-Choḍa had at least *three* younger brothers; according to verse 13, their number was *four*.

[2] This seems to be the second meaning of *râjanikarân aparân*.

(*Verse* 24.) In his *gotra* there was a certain Potâna, whose deeds were pure, who made his *gotra* prosper and who illuminated the quarters with the splendour of his fame.

(*Verse* 25.) This virtuous one was joyfully praised by the lord Râjarâja, who knew (*how to appreciate*) virtues, by the name of Râjarâja-brahma-mahârâja (i.e., *the great king of the brâhmaṇas of Râjarâja*).

(*Verse* 26.) Just as the wife of Atri was Anasûyâ, the wife of this treasure-house of merit was Kannamâmbâ, who was praised in the world, and who was exalted by the virtue of freedom from envy (*anasûyâ*).

(*Verse* 27.) Just as Devakî bore from Vasudeva a son called Vâsudeva (*Kṛishṇa*), and just as the mountain-daughter (*Pârvatî*) bore from the moon-crested (*Śiva*) a son called Guha, thus she bore from him a son called Meḍamârya, who was a treasure-house of prosperity, and who was praised by all the assemblies of wise men (*or gods*).

(*Verse* 28.) After he was born, prosperity dwelt on all the crowds of his relatives, just as on the groups of lotus-flowers at the rising of the sun; for (*like the sun*) he purified the quarters with his unrestrained splendour, was daily in the state of rising and was possessed of a blossoming lotus (*-face*).

(*Verse* 29.) Having conquered the *kali*-age which is skilled in plundering heaps of virtues,—all virtues, (*viz.*) truthfulness, liberality, prowess, *&c.*, prosper, abiding jointly in him, who is kind to refugees, who is alone constant in a conduct (*which is worthy*) of the *kṛita*-age, and who is famed by the name of Guṇaratnabhûshaṇa (i.e., *he who is adorned with jewel-like virtues*).

(*Verse* 30.) Because he was firm, always attached, of strong and sharp mind, a light of the race of Brahman, an abode of prosperity, possessed of blazing splendour, a treasure-house of polity and modesty, skilled in sciences and in weapons, worthy of honour and as hard as the substance of the king of mountains, he was respectfully and graciously anointed by me to the dignity of a commander of the army (*senâpati*) and wears the tiara which was placed (*on his head*) to the delight of the people.

(*Verse* 31.) He delights his elders by obedience, the world by his conduct, his relations by respect, the good by the riches which they desire, myself by his patience in bearing my kingdom of the whole earth and Śauri (*Vishṇu*) by great devotion.

(*Verse* 32.) Ah! the auspicious streams of water, which drop from the feet of innumerable crowds of earth-gods (i.e., *brâhmaṇas*), who daily perform their ablutions in his courtyards, and which continually fill thousands of paths, surpass the streams of the Gaṅgâ, which drop from the feet of *one* of the gods (viz., *Vishṇu*), and which are tired of their *three* paths (viz., *heaven*, *earth and the lower world*).

(*Verse* 33.) At holy Drâkshârâma and at the sacred place of Pîṭhapurî, this charitable one joyfully founded two *sattras* for brâhmaṇas, in order that they might daily enjoy their meals (*there*) till the end of the *kalpa*. Râjarâj

(*Verse* 34.) On the north side ose mind is full of co v of the people, which is famed by the name of Chellûru, he wh weet water. conquest d to be constructed a large pond which is filled with s water, which glitters like the .

(*Verse* 35.) By its as who resemble Agastya, this (pon introducti ch is daily enjoyed by numberless brâhma was completely drunk up by the pitche on, p. 40. laughs, as it were, at the ocean, which dy.) On the west side of that village, this pow

(*Verse* 36 shṇavas caused to be built a temple of Vishṇu *Kanarese D* d charitable chief of the Vai te.

(*Verse* 37.) In this lofty (*temple*), which is as white as the rays of the moon, which is the abode of splendour (*or Lakshmî*) and which pleases the eye, the god himself, who is the husband of Lakshmî, made his appearance, his conch and discus being distinctly visible.

(*Line* 102.) "Be it known to you, that to this blessed lord Vishṇu (*I*) gave for the daily (*performance of*) *charu*, *bali* and *pûjâ* and for the repairs of gaps and cracks [*the village called* Kolâṛu] in your district [*with exemption from all taxes, making it the property of the temple, with a libation of water.*]"

(*Line* 104.) [The boundaries of this village are :—on the east ....]

(*Line* 109.) Nobody shall cause obstruction to this (*grant*). He who does it, becomes possessed of the five great sins. And the holy Vyâsa has said: [*Here follow three of the customary imprecatory verses.*]

(*Line* 113). The executors (*âjñapti*) of this edict (*śâsana*), which was given in the twenty-first year of the glorious and victorious reign, (*were*) the five ministers (*pañcha pradhânâḥ*). The author of the poetry (*was*) Viddaya-bhaṭṭa. The writer (*was*) Pennâchâri.

PART II.

TAMIL AND GRANTHA INSCRIPTIONS.

I.—INSCRIPTIONS AT MÂMALLAPURAM.

No. 40. ON THE SOUTH BASE OF THE SHORE TEMPLE.

This inscription is dated in the twenty-fifth year of Ko-Râjarâja-Râjakesarivarman, *alias* Râjarâja-deva. It states, that the king "built a jewel-like hall at Kândaḷûr," and then gives a list of the countries, which he is said to have conquered. Among them Veṅgai-nâḍu is the well-known country of Veṅgî; Gaṅga-pâḍi and Nuḷamba-pâḍi are found on Mr. Rice's Map of Mysore;[1] Kuḍamalai-nâḍu, "the western hill-country," is Coorg; Kollam is Quilon; Kaliṅgam is the country between the Godâvarî and Mahânadî rivers; Îṛa-maṇḍalam is Ceylon; Iraṭṭa-pâḍi is the Western Châlukyan empire;[2] and the Śeṛiyas are the Pâṇḍyas. I have been unable to identify Taḍigai-pâḍi.

Sir Walter Elliot's and Dr. Burnell's tentative lists of Choḷa kings[3] contain a king Râjaṛâja, who reigned from 1023 to 1064 A.D. These figures rest on three Eastern Chalukya grants, of which two have since been published by Mr. Fleet and one has been edited and translated above (No. 39). From these three grants it appears, that the Râjarâja, who reigned from Śaka 944 to 985, was not a Choḷa king, but a king of Veṅgî, and that his insertion in the list of Choḷa kings was nothing but a mistake.

The historical portion of the subjoined inscription is almost identical with lines 166 to 173 of the large Leyden grant[4] and must belong to the same king. The Leyden grant states that Râjarâja conquered Satyâśraya (line 65). This name was borne as a surname by no less than six of the earlier Western Chalukya kings and was also the name of one of the later Western Châlukyas. From certain unpublished inscriptions of the Tanjore Temple it can be safely inferred, that Râjarâja-deva was the predecessor of Râjendra-Choḷa-deva, the enemy of the Western Châlukya king Jayasiṁha III., who ruled from about Śaka 944 to about 964.[5] Hence the Satyâśraya mentioned in the Leyden grant might be identified with the Western Châlukya king Satyâśraya II., who ruled from Śaka 919 to about 930;[6] and the Choḷa king Râjarâja, who issued the large Leyden grant and the inscriptions Nos. 40, 41 and 66 of the present volume, with that Râjarâja of the *Sûrya-vaṁśa*, whose daughter Kûndavâ was married to the Eastern Chalukya king Vimalâditya,[7] who reigned from Śaka 937 (?) to 944. As Râjarâja-deva boasts in his inscriptions of having conquered Veṅgai-nâḍu, the country of the Eastern Chalukyas, this marriage was probably a forced one and the result of his conquest of Vimalâditya.[8] The

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[1] *Mysore Inscriptions*, p. lxxxiv.

[2] See the introduction of No. 67, below.

[3] *Coins of Southern India*, p. 131; *South-Indian Palæography*, 2nd edition, p. 40.

[4] Dr. Burgess' *Archæological Survey of Southern India*, Vol. IV, p. 204.

[5] See the introduction of No. 67, below.

[6] Mr. Fleet's *Kanarese Dynasties*, p. 42.

[7] *Indian Antiquary*, Vol. XIV, p. 50.

[8] See the remarks of Dr. Burnell, *S. I. Palæography*, 2nd edition, p. 22, note.

identification of the Râjarâja-deva of the Leyden grant and of Nos. 40, 41 and 66 with the father of Kûndavâ is confirmed by the *Koṅgu Chronicle*, where some of his charities are placed in Śaka 926.[1] The *Koṅgu Chronicle* further suggests the probability of identifying Kândaḷûr, where Râjarâja-deva built a hall (*śâlâ*), with Chidambaram, as it records that "he enlarged the temples at Chidambaram and erected all kinds of towers, walls, *maṇḍapas*, flights of steps, etc., and other matters."

From this and the next-following inscription we learn that Mâmallapuram belonged to Âmûr-nâḍu,[2] a division of Âmûr-koṭṭam, and that the name of the Shore Temple was Jalaśayana. The purport of the inscription is a new division of the land of the town of Mâmallapuram, which had been agreed upon by the citizens.

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] திருமகள் பொ-
[2.] லப்பெரு நிலச்செல்வி[யு]ந்தனக்கெ-
[3.] யுரி[மை]ம பூண்[ட]மை மன[க்கொ]ளக்கா-
[4.] ந்தளூர்ச்சாலை கலமறுத்[தருளி] வெங்கை-
[5.] நாடுங்[க]ங்கபாடியு[நுள]ம்பபாடியு[ந்த]-
[6.] டிகைபாடியுங்குடம[லை]நாடுங்கொல்-
[7.] லமுங்கலிங்கமும் எண்டிசை புகழ் தர
[8.] ஈழமண்டலமும் இரட்டபாடி எழரையில-
[9.] க்கமுந்திண்டிறல் வென்றித்தண்டாற்கொ-
[10.] ண்ட தன்னெழில் வள[ரூ]ழியுளெல்லாயா-
[11.] ண்டுந்தொழுதக விளங்கும் யாண்டெ . செழி-
[12.] யரை தெசு கொள் ஸ்ரீகொராஜராஜராஜ-
[13.] கெஸரிவர்ம்மரான ஸ்ரீராஜராஜதெவற்கு யா-
[14.] ண்டு இருபத்தைஞ்சாவது [||*] ஆமூ[ர்க்]கொ-
[15.] ட்டம் வகை செய்கின்ற [பு]துக்குடை-
[16.] யான் எகதிரன் ஐம்பதின் மாநகர-
[17.] மாமல்லபுரத்து ஜலஶயனதெவர் தெ-
[18.] ற்க்கில் திருநந்தாவனத்தெ இருக்[க] இந்ந-
[19.] கரத்து நகரத்தொமும் பெரிளமையொ-
[20.] மும் எம்மிலிசைந்து செய்த வ்யவஸ்தெ-
[21.] யாவது [||*] எம்மூர் நீர்நிலமும் வெள்ளனி-
[22.] லமும் தொட்டநிலமும் கொல்லைநிலமு-
[23.] ம் இறைநிலமாமச்செப்பெற்பட்டது-
[24.] ம் நூறு ம[னை]க்கீழ் நா[ல்] கூ[று]க அடை-
[25.] ப்பதாகவும் [|*] இப்ப[ரி]சு அடைச்சு ந[ா]-
[26.] லு கூறிட்ட ஒரு கூறு இந்நகரத்து க[டு]-
[27.] ம்பிடுகுசெரிச்சங்கரப்பாடியா[ர்க்]-
[28.] கு இருபத்தைஞ்சு மனைக்கு கூறுவ-
[29.] தாகவும் [|*] நின்ற மூன்று கூறும் எழு-
[30.] பத்தைஞ்சு மனைக்கீழ் [கூ]றுவதா-

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[1] *Madras Journal*, Vol. XIV, Part I, p. 17.

[2] Instead of Âmûr-nâḍu, the present inscription uses the term "the fifty (*villages called after*) Pudukkuḍaiyâṉ Ekadhira," which occurs also in lines 32 f. of No. 41.

[31.] கவும் [|*] கூறிட்ட பரிசெ மனையும். நிலமு-
[32.] ம் விற்கவும் ஒற்றிவைக்கவும் [illegible]-
[33.] [ஈ]ரனஞ்செய்ய பெறுவதாகவும் [|*] நி-
[34.] லமும் மனையும் கூ[றடை]த்[த] பரி[செ]ச
[35.] [உ]க்ஷணஞ்செய்து குடுப்பதாகவு-
[36.] ம் [|*] முன்புள்ள உக்ஷணஞ்ச[ரங்கம் கி]-
[37.] ழிவதாகவும் [|*] கூறடைத்த நிலங்க-
[38.] ளில் நின்ற பல்லுருவில் ப[ழ]மரங்க-
[39.] ள் அவ்வவகூறுடையானெ பெறு-
[40.] வானாகவும் [|*] மஞ்சிக்கத்தில் நின்ற-
[41.] ன நூறு மனைக்குங்கூ[று]வதாகவும் [|*]
[42.] நிலமின்றியெ பதினாறு வயலின்
[43.] மெல் வியாபாரஞ்செய்திருப்பாரை
[44.] அரைக்கழஞ்சு பொன்னும் கூலி-
[45.] க்குச்செய்திருப்பாரை அரைக்கா-
[46.] ல் பொன்னும் எ-
[47.] ருடையராய் வ-
[48.] ரிசைக்கு மூவாரை-
[49.] க்கால்பொன்னு-
[50.] ம் ஆண்டு வரை-
[51.] க்கொள்வதாகவும் [|*]
[52.] இப்பரிசு அன்றெ-
[53.] ன்றாரை மெ[ல்] வெ-
[54.] று இருபத்தைங்கழஞ்சு பொன் உண்-
[55.] டங்கொள்வதாகவும் [|*] இப்பரிசு எம்-
[56.] மில்லிசைந்து வ்யவஸ்தை செய்தொ-
[57.] ம் நகரத்தொமும் பெரிளமையொ-
[58.] மும் [||*] இப்பரிசு நகரத்தாரும் பெரிள-
[59.] மையாருஞ்சொல்ல எழுதினென்
[60.] இன்னகரத்து கரணத்தான் திருவ-
[61.] டிகள் மணி கண்டனான் திருவெள்ளறை
[62.] மூவாயிரத்துஎழுநூற்றுவனென் [|*] இ-
[63.] வை என்னெழுத்து [||*]

TRANSLATION.

Hail! Prosperity! In the twenty-fifth year of (*the reign of*) the illustrious Ko-Râja-râja-Râjakesarivarman, *alias* the illustrious Râjarâja-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel (*-like*) hall (*at*) Kândaḷûr and conquered by his army, which was victorious in great battles, Veṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam, Îra-maṇḍalam, which is famed in the eight quarters, and Iraṭṭa-pâḍi, (*the revenue from which amounts to*) seven and a half *lakshas;* who,—while his beauty was increasing, and while he was resplendent (*to such an extent*) that he was always worthy to be worshipped,—deprived the Śeṛiyas of their splendour,—We, the middle-aged citizens of this town, unanimously made the following contract, while assembled in the *tirunandâvana* to the south of (*the temple of*)

Jalaśayana-deva at Mâmallapuram, the chief town of the fifty (*villages called after*) Pudukkuḍaiyâṉ Ekadhîra,[1] which form part of Âmûr-koṭṭam.

(*Line* 21.) The wet land, white (?) land, garden land, dry land and all other[2] taxable (?) land of our town shall be divided into four lots of one hundred *maṉais*.[3] One lot of (*the land*), which has been divided into four lots according to this contract,[4] shall be a lot of twenty-five *maṉais* (*which belongs*) to the inhabitants of (*the quarter of*) Ka[ḍu]mbi-ḍugu-śeri (*alias*) Śaṁkara-pâḍi of this town. The remaining three lots shall be a lot of seventy-five *maṉais*. The *maṉais* (*of*) the land (*included in*) the contract of division into lots may be sold, mortgaged, or used for meritorious gifts; (*but*) the *maṉais* (*of*) the land shall be given away as defined by the contract of the division into lots. The previous definition shall be wholly cancelled. The fruit-trees, which stand in the various parts of the lands divided into lots, shall be enjoyed by the owner of the respective lot. Those (*trees*) which stand on the causeways between the rice-fields,[5] shall belong to (*the whole of*) the hundred *maṉais*. Among those who are without land and are over the age of sixteen,—from those who are engaged in trade half a *karañju* of gold (*poṉ*), from those who work for hire one-eighth of a *poṉ* and for (*each*) turn as ploughmen (?) three-eighths of a *poṉ* shall be taken at the end of the year. From those who do not submit to this contract, further twenty-five *karañjus* of gold shall be taken besides as a fine. We, the middle-aged citizens of the town, have unanimously established this contract.

(*Line* 58). I, Tiruvelarai Muvâyirattu-erunûrruvaṉ, the *karaṇam* of this town, who worships the holy feet (*of the god*), wrote this contract according to the orders of the middle-aged citizens. This is my signature.

No. 41. On the north base of the Shore Temple.

The historical part of this inscription is identical with that of the preceding one; its date is the twenty-sixth year of Ko-Râjarâja-Râjakesarivarman, alias Râja-Râja-deva.

The inscription, which is unfortunately mutilated, mentions three temples, two of which were called after and consequently built by Pallava kings. The first of these two is Jalaśayana or Kshatriyasiṁha-Pallava-Îśvara-deva. That Jalaśayana was the name of the Shore Temple itself, appears clearly from the inscription No. 40. The second name for it, which is furnished by the present inscription, proves that the Shore Temple was a foundation of a Pallava king Kshatriyasiṁha. The second temple mentioned in the subjoined inscription is Râjasiṁha-Pallava-Îśvara-deva, which, as appears from one of the Kâñchîpuram inscriptions (No. 24, verse 10), was the original name of the Kailâsanâtha Temple at Kâñchî. The name of the third temple, Paḷḷikoṇḍaruḷiya-deva, (literally: "*the god who is pleased to sleep*") may perhaps refer to the Śrîranganâyaka Temple at Paḷḷikoṇḍa near Viriñchipuram and would then explain the origin of the name Paḷḷikoṇḍa.

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[1] *Pudukkuḍaiyâṉ* (Tamil) means "the owner of a new parasol," *i.e.*, one who has recently risen to royal power; *Ekadhîra* (Sanskrit) means "the singly brave."

[2] மச்ச is perhaps a corrupted form of மற்று.

[3] 1 *maṉai* is equal to 2,400 square feet.

[4] பரிசு, Sanskrit स्पर्श, originally means "the touching of water (*in a solemn declaration*)."

[5] மஞ்சிக்கம் seems to mean the same as மஞ்சில்.

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] திருமகள் போலப்பெரு
[2.] நிலச்செல்வியும் தனக்கெ உரிமை பூ-
[3.] ண்டமை மனக்கொளக்காந்தளூர்ச்சா-
[4.] லை கலமறுத்தருளி வெங்கைநாடுங்க-
[5.] ங்கபாடியும் நுளம்பபாடியுந்தடிகை-
[6.] பாடியுங்குடமலைநாடுங்கொல்[ல]முங்-
[7.] கலிங்கமும் எண்டிகை புகழ் தர ஈ[ழ]ம-
[8.] ண்டலமும் இரட்டபாடி எழரை இல[க்]க-
[9.] முஞிண்டிறல் வென்றித்தண்டாற்[கொ]-
[10.] ண்ட தன்னெழில் வளருழியுள்ளெல்-
[11.] லாயாண்டுந்தொழுதக விளங்கும் யா-
[12.] ண்டெ [செ]ழியரை தேசு கொள் ஸ்ரீ-
[13.] கொராஜராஜராஜகெஸரிவன்மரா-
[14.] ன ஸ்ரீராஜராஜராஜதெவற்கு யாண்-
[15.] டு இருபத்தாறாவது [|*] ஆமூர்க்கோட்-
[16.] டத்தாமூர்நாட்டு நகரமாமல்லபுரத்-
[17.] து நகரத்தோமும் பெரிளமையோ-
[18.] மும் இ(ன்)[ந்நக]ரத்து ஜலஶயநத்-
[19.] து க்ஷத்ரியஸிம்ஹபல்லவேஶ்வ[ர*]-
[20.] த்து தெவரும் இராஜஸிம்ஹ[ப]ல்-
[21.] லவேஶ்வரத்து தெவரும் பள்ளி-
[22.] கொண்டருளிய தெவரும் உடை-
[23.] ய ஹட்டாரத்து பொன்னில் இ[த்த]-
[24.] ளிகளில் பதி பஞ்சாவாயுப . .
[25.] ட்டை[சு] தெவகன்மிகள் ப . .
[26.] நா[ங்]கள் கொண்டு கடவ பொ[ன் ப*]-
[27.] த்தொன்பதின் கழஞ்[சு*] . .
[28.] [இ]த்தெவர்களுக்குத்தி . . . .
[29.] [ன]மாக உடையார் ஸ்ரீர . . . .
[30.] [வ]ர் திருநாமத்தால் ஸ்ரீ . . . . . .
[31.] தெவன் என்று இக்கொ[ட்டம் வகை*]
[32.] செய்கின்ற புதுக்கு[டையான்*]
[33.] எகதிரன் ஐம்பதின் . . . . .
[34.] ஞவானஞ்செய்விக . . . .
[35.] [நி]லத்துக்கு கீழ்பா[ற்கெல்லை ஸ*]-
[36.] முத்ரகரை வ[ழி] பாஷி . . . .
[37.] யில் மெட்டுக்கும் . . . .
[38.] ன்பாற்கெல்லை இத . . . . .
[39.] பொகு பெரு வழிக்[கு] . . . . .
[40.] ல்பாற்கெல்[லை] . . . . .
[41.] ம் குரங்கன் . . . .
[42.] க்கு கிழக்கு . . . . .
[43.] இன்நகர . . . .
[44.] ள்ளத்[து] . . . .
[45.] ளத்[து] . . . .
[46.] த்[துக்கு]ம் . . . .
[47.] லையு . . . .
[48.] நாலாயி . . . .
[49.] சு குழியி . . . .
[50.] பொன் . . . .
[51.] எ[ரி]யும் . . . .

[52.] அகபட்ட . . . . [53.] [வ்ருமா]க . . . .
[54.] கவும் இப . . . . . . [55.] கழைஞ்[சு*] . . . . . .
[56.] லம் விற்று . . . . . [57.] ம[மு]ச்செ . . . .
[58 to 62.] . . . .
[63.] பெரி . . . . [64.] ல்ல . . . .
[65.] த்த . . . . [66.] கற . . . .
[67.] மு . . . . [68.] . . . .
[69.] வித்த . . . . [70.] ம் வித . . . .
[71.] ற்றுக . . . . [72.] பெ . . . .

TRANSLATION.

Hail ! Prosperity ! In the twenty-sixth year of (*the reign of*) the illustrious Ko-Râja-râja-Râjakesarivarman, *alias* the illustrious Râja-Râjarâja-deva, *etc.*[1]—We, the middle-aged citizens of Mâmallapuram, a town in Âmûr-nâḍu, (*a division*) of Âmûr-koṭṭam .... of (*the temples of*) Jalaśayana, (*alias*) Kshatriyasiṁha-Pallava-Îśvara-deva at this town, and of Râjasiṁha-Pallava-Îśvara-deva, and of Paḷḷi-koṇḍaruḷiya-deva ....

(*Line* 31.) ..... of the fifty (*villages called after*) Pudukkuḍaiyâṉ Ekadhîra, which form part of this *koṭṭam*[2]..........

NO. 42. INSIDE THE SHORE TEMPLE.

This inscription is dated in the ninth year of Vîra-Râjendra-Chôḷa-deva. It records the gift of a piece of land from the great assembly (*mahâsabhâ*) of Śi[ṟi]davûr, *alias* Narasiṁha-maṅgalam to "our lord of Tirukkaḍalmallai." By this the Shore Temple at Mâmallapuram seems to be meant.

TEXT.

[1.] ஸ்வஸ்தி [||*] ஸ்ரீவி[ர*]ராஜெந்த்ர-
[2.] சொழதெவர்கு யாண்-
[3.] டு ஒன்பதாவது திரு-
[4.] க்கடல்மல்லை எம்பெ-
[5.] ருமாநுக்கு சி[றி]தவூரா-
[6.] ந நரஸி[ஂ*]ஹமங்கல-
[7.] த்து மஹாஸபை-
[8.] யொம் திருவிடையா-
[9.] ட்டமாஹ விட்ட எங்கள்
[10.] ஊர் உக்காவிரிவாக்-
[11.] காலுக்குத்தெக்கு மங்-
[12.] கலச்செறும் பிகை கு-
[13.] றியாறு நின்ற நாராயணன்-
[14.] மாங்களுரான கூத்தாடி-
[15.] [ப]ட்டி ஆக தடி குழ[ல்] கு-
[16.] ழி [உத்] இன்றையனார்க்கு

[1] The historical portion of this inscription is identical with that of No. 40.
[2] See page 64, note 2.

[17.] திருவிடையாட்டமாஹ
[18.] இறை இழிச்சி[க்குடு]-
[19.] [த்டு*]தாம் இஆர் உஹ-
[20.] [ாவ*]ஹையொம்[1]

TRANSLATION.

Hail! In the ninth year of (*the reign of*) the illustrious Vî[ra]-Râjendra-Śora-deva, we, the great assembly (*mahâsabhâ*) of Śi[ṟi]davûr, *alias* Narasimha-maṅgalam, gave to our lord (*of*) Tirukkaḍalmallai as exclusive property,[2] with exemption from taxes, 5 rice-fields (*tuḍi*), consisting of 2,000 *kuṟis* (*of land;* 1. *at*) Maṅgalachcheṟu to the south of the Ukkâviri channel (*at*) our village; and (2. *at*) Nârâyaṇaṉ-mâṅgaḷûr, *alias* Kûttâḍi-paṭṭi, where (*the temple of*) this god (*? kuṟiyâṉ*) stands.

II.—INSCRIPTIONS IN THE NEIGHBOURHOOD OF VELÛR.

No. 43. ON A STONE AT AṞAPPAKKAM NEAR VELÛR.

This and the next-following seven inscriptions record grants to Jvarakhaṇḍeśvara-svâmin of Velûr, *i.e.*, to the Vellore Temple, which is nowadays called Jalakaṇṭheśvara.[3] The name of the temple is spelt Jvarakaṇḍeśvara in five inscriptions, Jvarakaṇṭheśvara in two others and Jvarakaṇḍheśvara in one of them. The Sanskrit original of these various forms seems to have been Jvarakhaṇḍeśvara. Jvarakhaṇḍa, "the destroyer of fever," would be a synonym of Jvarahara, which is applied to Śiva in the name of one of the Kâñchîpuram temples.[4]

The inscriptions Nos. 43 to 46 are dated on the same day of the *Akshaya* year, which was current after the expiration of the Śaka year 1488, and during the reign of Sadâśiva-deva-mahârâyar. They record grants which were made to the Vellore Temple at the request of Śiṉṉa-Bommu-nâyaka of Velûr by the *mahâmaṇḍaleśvara* Tirumalaiya-deva-mahârâja, also called Tirumalai-râjayaṉ, (*the younger brother of*) Râmarâja, with the consent of Sadâśiva-deva-mahârâyar.

The historical results obtained from these four inscriptions are :—

1. That Sadâśiva-deva of Vijayanagara was still alive in 1566-67 A.D., *i.e.*, ten years after the latest grant mentioned in my second paper on the Karṇâṭa Dynasty.[5]

2. That, after the death of his elder brother Râma, Tirumala-râja of Karṇâṭa[6] continued to acknowledge the king of Vijayanagara as his sovereign and submitted to the title of *mahâmaṇḍaleśvara.*

3. The Śiṉṉa-Bommu-nâyaka of the four inscriptions is perhaps identical with "Bommi Reddi or Naidu," to whom tradition assigns the foundation of the Vellore Temple.[7]

The Vilâpâka grant of Veṅkaṭa I. of Karṇâṭa dated Śaka 1523 mentions a certain Liṅga-bhûpâla, son of Velûri-Bomma-nṛipati and grandson of Vîrappa-nâyaka-

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[1] The remaining ten lines of the inscription are mutilated at the beginning and much obliterated; the only two intelligible words are எழுத்து in line 26 and நாராயணன் in line 28.

[2] This seems to be the meaning of the technical term திருவிடையாட்டம் which occurs also in the Poygai inscriptions.

[3] *North Arcot Manual*, p. 189.

[4] Sewell's *Lists of Antiquities*, Vol. I, p. 180.

[5] *Ind. Ant.*, Vol. XIII, p. 154.

[6] *Loc. cit.*, p. 155.

[7] *North Arcot Manual*, p. 188. In the *Velai-mânagar-charitram* (printed at Velûr in the *Dhâtu* year, *i.e.*, A.D. 1876) he is called Bommaiya-Reḍḍiyâr.

kshmâpa.[1] Velûri-Bomma is evidently the same as Śiṉṉa-Bommu-nâyaka of Velûr. From the title "prince", which the Vilâpâka grant attributes to Bomma and to his father and son, it follows that his family were petty chiefs under the kings of Karṇâṭa, who were again nominally dependent on the kings of Vijayanagara.

The inscription No. 43, as mentioned in Sewell's *Lists of Antiquities*,[2] records the gift of the village of Aṟappakkam, where it is still found.

TEXT.

[1.] ஸுபமஸ்து ஸ்வஸ்தி [||*] ஸ்ரீஸதா-
[2.] ஸிவதெவமஹாராயர் விர-[3]
[3.] யவிராஜ்யம் பண்ணி அரு-
[4.] ளாநின்ற சகாப்த ௲௪௱௬௰அ
[5.] அ து மெற்செல்லாநி[ன்*]ற
[6.] அக்ஷயஸ[ம்*]வத்ஸரத்து கு-
[7.] ம்பநாயற்று அபரபக்ஷ-
[8.] த்து த்வாதஸி வௌதவாரமு-
[9.] ரத்து நாள் ஸ்ரீமந்மஹாம-
[10.] ண்டலெஸ்வரராமராஜதிரு-
[11.] மலையதெவமஹாராஜா-
[12.] வுக்கு வெலூர் சின்னபொ-
[13.] ம்முநாயக்கர் விண்ணப்-
[14.] பஞ்செய்கையில் திரும-
[15.] லைராஜயன் ஸதாஸிவதெவ-
[16.] மஹாராயர் பாதத்திலெ
[17.] விண்ணப்பஞ்செய்து வெ-
[18.] லூர் ஜ்வரகண்டெஸ்வர-
[19.] ஸ்வாமிக்கு அங்கரங்கவை-
[20.] பவத்துக்கு விடுவித்த ஊர்-
[21.] மம் அறப்பக்கம் உ தார்வ-
[22.] ரஞ்செயாசந்த்ரஸூர்ய ஈரநா-
[23.] ஜ்யோதிஸ்வாரஞ்ச ஈர-
[24.] நாஜ ஸ்மரஸ்வாஸ்தொரதி வ-
[25.] ரநாஜத்ஸ்ந⁴ வஜ உ

TRANSLATION.

Let there be prosperity! Hail! After Śiṉṉa-Bommu-nâyaka (*of*) Velûr had made a petition to the illustrious *mahâmaṇḍaleśvara* Râmarâja-Tirumalaiya-deva-mahârâja, — Tirumalai-râjayaṉ, having made a petition at the feet of Sadâśiva-deva-mahârâyar, gave the village of Aṟappakkam to (*the temple of*) Jvarakaṇḍeśvara-svâmin (*at*) Velûr for (*providing*) all kinds of enjoyments,[5] on Wednesday the twelfth lunar day of the latter half of the month of *Kumbha* of the *Akshaya-saṁvatsara*, which was current after the

[1] *Ind. Ant.*, Vol. XIII, p. 127.

[2] Vol. I, p. 165.

[3] Read விஜ.

[4] Read [illegible].

[5] *Aṅgaraṅgavaibhavam* is a synonym of *aṅgaraṅgavaibhogam*, which occurs in Nos. 47 and 48 and means, according to Winslow, "all worldly enjoyments."

Śaka year 1488 (*had passed*), while the illustrious Sadâśiva-deva-mahârâyar was pleased to rule the earth.

(*Line* 21.) "Of a gift and protection, protection is more meritorious than a gift; by a gift one obtains (*only*) heaven, by protection the eternal abode."

No. 44. On a stone at Ariyûr near Velûr.

The object of the grant is "the village of Murukkeri-Śirreri within (*the boundaries of*) Arugûr," *i.e.*, of the modern Ariyûr.

[1.] ஶுபமஸ்து ஸ்வஸ்தி [||*] ஸ்ரீமஹா-
[2.] ஸதாசிவதேவமஹாராயர் வ்ரு-[1]
[3.] திவிராஜ்யம் பண்ணி அருளா-
[4.] நின்ற சகாப்த௸ ௲௪௱௮௰௮
[5.] க்கு மேற்செல்லாநின்ற
[6.] அக்ஷயஸ[ம்*]வத்ஸரத்து கு-
[7.] ம்பநாயற்று அபரபக்ஷ-
[8.] த்து த்வாதசி ஸௌம்யவாஸ-
[9.] ரத்து நாள் ஸ்ரீமஹாம-
[10.] ண்டலேஸ்வரராமராஜதிரு-
[11.] மலையதேவமஹாராஜா-
[12.] வுக்கு வேலூர் சின்னபொ-
[13.] ம்முநாயக்கர் விண்ண-
[14.] ப்பஞ்செய்கையில் தி-
[15.] ருமலைரா[ா*]ஜயன் ஸதாசி-
[16.] வதேவமஹாராயர் பாத-
[17.] த்திலே விண்ணப்பஞ்செ-
[18.] ய்து வேலூர் ஜலகண்டே-
[19.] ஸ்வரஸ்வாமிக்கு ஸம்ராம-
[20.] வைபவத்துக்கு விடுவித்த
[21.] க்ராமம் அருகூருக்குள் முரு-
[22.] க்கெரிசிற்றெரி ௨ தா[ந*]பா-
[23.] லநயொர்மத்யெ தாநா-
[24.] ச்ரெயொநுபாலநம் | தா-
[25.] நாத் ஸ்வர்கமவாப்நொதி
[26.] பாலநாதஹ்யுதம் [2] பத-
[27.] ம் ௨

No. 45. On a stone at Arumbaritti near Velûr.

The object of the grant is the village of Arumbaritti.

[1.] ஶுபமஸ்து ஸ்வஸ்தி [3] [||*] ஸ்ரீ-
[2.] மஹாஸதாசிவதேவமஹாரா-
[3.] யர் வ்ருதிவிர[ா*]ஜ்யம் [4] பண்ணி
[4.] அருளாநின்ற சகாப்த௸ ௲-
[5.] ௪௱௮௰௮ க்கு மேற்செல்ல-

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[1] Read ப்ரு.

[2] Read தச்யுதம்.

[3] ஸ்தி is engraved twice in the original.

[4] Read ப்ருதிவி.

[6.] ரநின்ற அக்ஷயஸ[ం*]வக்ஸ-
[7.] ரத்து கும்பநாயற்று அ-
[8.] பரவக்ஷத்து ஹூரஉஶி டெ-
[9.] ஸஊ௨வாஸரத்து நாள்
[10.] ஸ்ரீமது௨ஹாராணூலெஶு-
[11.] ஈராஈராஜதிருமலேயடெ-
[12.] உவலிஹாராஈராஜாவுக்கு டெ-
[13.] வலூர் சின்னபொம்மு-
[14.] நாயக்கர் விண்ணப்ப-
[15.] ஞ்செய்கையில் திரும-
[16.] லேராஜயன் ஸஉ௨ாஶிவடெ-
[17.] உவஹொஈராயர் பாத[த்*]தி-
[18.] லெ விண்ணப்பஞ்டெ-
[19.] சய்து வெலூர் ஜூரகடெ-
[20.] ஞுமஈஷூர்திக்கு கு ம-
[21.] ஈ௦மவை ஹவத்துக்கு
[22.] விடுவித்த ஞாமம் அரு-
[23.] ம்பரித்தி ஃ உாநவாகு௩-
[24.] யொ௨௨-டெ௨ ஊாநாடெஷூ-
[25.] யொந-வாகு௩ [|*] உாநாக
[26.] ஹூமம-௨வாடெூாகி வா-
[27.] குநாஉஹூ-கம் [1] வஉஃ ஃ

No. 46. ON A STONE AT ŚADUPPERI NEAR VELŪR.

The object of the grant is the village of Śadupperi.

[1.] ஶு-ஹஹலீஷூ-ஈ ஹூஷ்தி [||*] ஸ்ரீஸஉா-
[2.] ஶிவடெஉவஹொஈராயர் விரு- [2]
[3.] யிவிராஜ௨ம் பண்ணி அரு-
[4.] ளாநின்ற சகாஷூ[ஃ*] ஆசா அய-
[5.] அ ஐ மெற்செல்லாநின்-
[6.] ற அக்ஷயஸ[ం*]வக்ஸரத்-
[7.] து கும்பநா[ய*]ற்று அமாவ- [3]
[8.] க்ஷத்து ஹூரஉஶி ஸொஸ-
[9.] ௨வாஸரத்து நாள் ஸ்ரீ௨-
[10.] தூஹொராணூலெஶர-
[11.] ஈராஈராஜதிருமலேயடெ-
[12.] உவஹொராஈராஜாவுக்கு டெ-
[13.] வலூர் சின்னபொம்மு-
[14.] நாயக்கர் விண்ணப்ப-
[15.] ஞ்செய்கையில் திரு-
[16.] மலேர[ா*]ஜயன் ஸஉ-
[17.] ஈஶிவடெஉவஹொஈராய-
[18.] ர் வாதத்திலெ விண்ண-

[1] Read உவ௨-௨க௦.

[2] Read வரு.

[3] Read அமாவ.

[19.] ப்பஞ்செய்து வெலுர்[1]
[20.] ஜீர்ணொத்தாரஸ்வாமி-
[21.] க்கு ஸர்வமான்ய[வ*]ஹவத்-
[22.] துக்கு விடுவித்த க்ராமம் ச-
[23.] துப்பெரி உ ஆசந்த்ராக-
[24.] யொக்கெஸ்ர ஆசந்[ர*]தித்ரு-
[25.] யொகவாகஷ் | ஆசா-
[26.] ஸ ஷ்டமஹெவாவெராதி வா-
[27.] கநாலஷ்டகம்[2]. வஷ உ

No. 47. ON A STONE AT ŚATTUVÂCHCHERI NEAR VELÛR.

This and the next-following two inscriptions are dated on the same day of the *Yuva* year, which was current after the expiration of the Śaka year 1497, and during the reign of the *mahâmaṇḍaleśvara* Śrîraṅga-deva-mahârâyar. They record grants to the Vellore Temple, which were made at the request of Śiṉṉa-Bommu-nâyaka of Velûr by Kṛishṇappa-nâyaka Ayyaṉ, with the consent of Śrîraṅga-deva-mahârâyar.

The Śrîraṅga-deva mentioned in Nos. 47 to 49 is Śrîraṅgarâya I. of Karṇâṭa, of whom we have copper-plate grants of Śaka 1497 and 1506.[3] An inscription of his tributary Kṛishṇappa-nâyaka dated Śaka 1500 has been translated by Mr. Rice.[4] On Śiṉṉa-Bommu-nâyaka of Velûr, see the introduction of No. 43.

The inscription No. 47 records the gift of the village of Śattuvâchcheri, where it is still found.

TEXT.

[1.] உ ஶுபமஸ்து உ
[2.] ॰ ஸ்வஸ்தி[5] [||*] ஸ்ரீமந்மஹாமெ-
[3.] ண்டலெஸ்வர ஸ்ரீரங்கதெவ-
[4.] மஹாராயர் ப்ருதிவிரா-[6]
[5.] ஜ்யம் பண்ணி அருளாநின்ற
[6.] ஸகாப்தம்[7] தசாகூயிள ரு
[7.] மெல் செல்லாநின்ற யுவ-
[8.] சம்வற்ஸரத்து[8] மகரநா-
[9.] யற்று கிஷ்ணபக்ஷத்து[9] திரயெ-
[10.] ாதெசி[10] புதவாரத்து நாள் கிஷ்ண-
[11.] ப்பநாயக்கர் அய்யன் பாத-
[12.] திலெ வெலுர் சின்னபொ-
[13.] ம்முநாயக்கர் விண்ணப்ப-
[14.] ஞ்செய்கையில் கிஷ்ணப்ப-
[15.] நாயக்கர் அய்யன் ஸ்ரீரங்க-
[16.] [தெ]தவமஹாராயர் பாததி-
[17.] [லெ]வ விண்ணப்பஞ்செய்-
[18.] து வெலுர் ஜீர்ணொ-

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[1] Read வெலூர்.

[2] Read உஷ்டகம்.

[3] *Ind. Ant.*, Vol. XIII, p. 155.

[4] *Mysore Inscriptions*, p. 220.

[5] Read ஸ்வஸ்தி.

[6] Read ப்ருதிவீ.

[7] Read ஶகாப்த.

[8] Read ஸம்வத்ஸரத்து.

[9] Read க்ருஷ்ண.

[10] Read த்ரயொதஶீ.

[19.] ஶ்வாஸ்வாமிக்கு அங்க[ர]-
[20.] [ம்]மவைஹொமத்துக்கு
[21.] [விடு]வித்த ஶ்ராஷே சத்-
[22.] [து]வாச்செரி | உ ஊாக-
[23.] வாஜநயொஶே-ஃஜெ
[24.] ஊாநாஜெஸ்ரு யொந-[1]
[25.] வாஜநஃ [|*] ஊாநாகூ
[26.] ஷூமு-ஃவொஹெூாதி
[27.] வாஜநாஊவு-கஃ
[28.] வஊஃ | உ ஶ-ஹஷேஸூ-

TRANSLATION.

Let there be prosperity! Hail! After Śinna-Bommu-nâyaka (*of*) Velûr had made a petition at the feet of Krishṇappa-nâyaka Ayyaṉ,—Krishṇappa-nâyaka Ayyaṉ, having made a petition at the feet of Śrîraṅga-deva-mahârâyar, gave the village of Śattuvâchcheri to (*the temple of*) Jvarakaṇḍheśvara-svâmin (*at*) Velûr for (*providing*) all kinds of enjoyments, on Wednesday the thirteenth lunar day of the dark half of the month of *Makara* of the *Yuva-saṁvatsara*, which was current after the Śaka year 1497 (*had passed*), while the illustrious *mahâmaṇḍaleśvara* Śrîraṅga-deva-mahârâyar was pleased to rule the earth.

(*Line* 22.) "Of a gift and protection," *etc.*[2] Let there be prosperity!

No. 48. On a stone at Śamaṅginellûr near Velûr.

The object of the grant is the village of Śeṇbaga-Perumâḷ-nallûr, *i.e.*, the modern Śamaṅginellûr.

[1.] உ ஶ-ஹஷேஸூ- உ
[2.] ஸ்வஷ்தி [3] [||*] ஸ்ரீஶேஹோஶ-
[3.] ணுமெஸ்வாஸ்ரீரங்கதெ-
[4.] வமோாராயர் ப்ருயிவி-
[5.] ராஜ்யஃ வண்ணி அருளா-
[6.] நின்ற ஶகாஸுஃ கூசாகூம-
[7.] எ து மெல் செல்லாநின்ற
[8.] யவசம்வற்சாரத்து [4] மகாரந-
[9.] ாயாறு [5] கிஷ்ணபக்ஷத்து திர-
[10.] யொதெசி புதவாரத்து ஜ-
[11.] ள் கிஷ்ணப்பநாயக்கர் அய்-
[12.] யன் பாத[த்*]திலெ வெலூர்
[13.] [சி]ன்னபொம்முநாயக்-
[14.] கர் விண்ணப்ப(ம்)ஞ்செய்-
[15.] கையில் கிஷ்ணப்பநாய-
[16.] க்கர் அய்யன் ஸ்ரீரங்க-
[17.] தெவமோாராயர் பா-
[18.] தத்திலெ விண்ணப்ப-

[1] Read ஜெஸ்ரு or ஜெஷு.
[2] See the translation of No. 43.
[3] Read ஸ்வஸ்தி.
[4] Read யுவஸம்வத்ஸரத்து.
[5] Read நாயற்று.

[19.] ஞ்செய்து வெலூர[ர்*] ஜ்ரு-
[20.] கணெஶ்வரஸ்வாதிக்கு
[21.] அங்கரஂகலெவெ-
[22.] ஷாமத்துக்கு விடுவித்-
[23.] த ஸுாரீஷ செண்பகப்-
[24.] பெருமாள்நல்லூர் [||*] உாந-
[25.] வாசுநயொஊஊஒடுெஊ உா-
[26.] நாக ஒஶுயொநவாசுந-
[27.] ஷ [|*] உாநாக ஷூமவ்ஊவாலெ-
[28.] ாகி வாசுநாஉஹூகஂ [1] வ-
[29.] உஷ உ மாஹஊஷு உ

No. 49. On a stone at Perumai near Velûr.

The object of the grant is the village of Perumugai (?), *i.e.*, the modern Perumai.

[1.] உ மாஹஊஷு உ
[2.] ஂ ஸ்வஸ்தி [2] [||*] ஶ்ரீஊஜஊஷா-
[3.] ஊணுமெஶ்வா ஶ்ரீா-
[4.] ஂமஜெஉவஊஷாராயர்
[5.] வரியிவிராஜஷ வண்-
[6.] ·ணி அருளாநின்ற ஶகா-
[7.] ஹுஷ தூசாகூடன ரு
[8.] மெல் செல்லாநின்ற
[9.] யுவசஂவற்சரத்து மக-
[10.] ரநாயாறு [3] கிஷ்ணபக்ஷத்து
[11.] திரயொதெசி புதவாரத்து
[12.] ஞள் கிஷ்ணப்பநாயக்கர்
[13.] அய்யன் பாதத்திலெ வெ-
[14.] வலூர் சின்னபொம்மு-
[15.] நாயக்கர் விண்[ண]ப்ப-
[16.] ஞ்செய்கையில் கிஷ்ணப்-
[17.] பநாயக்கர் அய்யன் ஶ்ரீ-
[18.] ாஂமஜெஉவமகாராயர்
[19.] பாததிலெ விண்ணப்-
[20.] பஞ்செய்து வெ[லூர் ஜ்ரு]-
[21.] ரகணெ[ஶ்வரஸ்வாதிக்கு அ]-
[22.] ங்கர[ஂமஜெவெஷாமத்து]-
[23.] க்கு [விடு]வி[த்]த [ஸுாரீஷ பெ]-
[24.] ரு[முகை]க [||*] உ[ாநவ]ாசு[நஜெ]-
[25.] யாஊஊஒடு[ெஊ] உாநாக ஒஶு]-
[26.] யொநவாசுந[ஷ] உாநாக ஷூ]-
[27.] மவ்ஊவாலெஹாகி வாசு-
[28.] நாஉஹூகஂ [4] வஉஷ உ

[1] Read உவுஹகஂ.
[2] Read ஸ்வஸ்தி.
[3] Read நாயற்று.
[4] Read உவுஹகஂ.

No. 50. On a stone at Śekkanûr near Velûr.

This inscription records the gift of the village of Śekkanûr to the Vellore Temple.

Text.

[1.] ஸுபமஸ்து [||*]
[2.] வெலூர் சுர-
[3.] கண்ட்டெசு-
[4.] ரசுவாமியா-
[5.] ற்க்கு காலச-
[6.] ந்திபூசைக்-
[7.] கு விட்ட கிரும-
[8.] ம் செக்கனூ-
[9.] ர்கிருமம் [||*] ஸுப-
[10.] மஸ்து ௳

Translation.

Let there be prosperity! The village of Śekkanûr was given for (*the requirements of*) daily worship to (*the temple of*) Jvarakaṇḍeśvara-svâmin (*at*) Velûr. Let there be prosperity!

No. 51. On a rock on the top of the Bavâji Hill near Velûr.

This rock-inscription is written in bold archaic letters; the lines are irregular and very close to each other. The inscription is dated in the twenty-sixth year of a king called Kannara-deva, and records that Velûr-pâḍi was given to the temple of Paṇṇapeśvara on the top of the hill of Śûdâḍupârai (*Śûdâḍupârai-malai*) by Nuḷambaṉ Tribhuvanadhîra, *alias* Muḍi-melaṉ Śrî-Pallava-Murâri. Another Nuḷambaṉ, the first part of whose name is indistinct on the stone, and who was probably a relation of Nuḷambaṉ Tribhuvanadhîra, seems to have received Velûr-pâḍi together with the hill of Śûdâḍupârai from Vîra-Choḷa. Velûr-pâḍi is probably the same as Velapâḍi, a suburb of Vellore, near which the Bavâji Hill is situated, and which is supposed to be the oldest part of the town.[1] Śûdâḍupârai-malai must have been the old name of the Bavâji Hill. It was situated in the north of Paṅgaḷa-nâḍu, a division of Paḍuvûr-koṭṭam. The Śiva temple on its top had been founded by, and was called after, a certain Paṇṇappai.

Besides the present Tamil inscription, five obliterated Telugu inscriptions are found on the top of the Bavâji Hill. Four of them mention a certain Nallaguruvayya; one of these four inscriptions is dated in Śaka 1539, the *Piṅgaḷa* year.

Text.

[1.] || ஸ்வஸ்தி [||*] ஸ்ரீகன்னரதெவற்கு யாண்டு இருபத்தாறுவது
[2.] படுவூர்க்கொட்டத்துப்பங்களநாட்டு வடக்கில் வகை[கு சூ]-
[3.] தாடுபாறைமலை மெல்பன்னப்பை எடுப்பித்த
[4.] பன்னபெஸ்வரத்துக்கு பொகமாக இந்நாட்டு வெலூ-
[5.] ர்ப்பாடி எ*மகந்[2] நுளம்பன் வீரசொழர் பக்கல்
[6.] சூதாடுபாறைமலை அகப்பட யானை அட்டுவித்து கொ-

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[1] See *North Arcot Manual*, p. 187.

[2] The second letter of this word is quite indistinct; என் மகன், "my son," might be conjectured.

[7.] ண்டு ஸந்த்ராதித்தருள்ளவும் உதகபூர்வ்வஞ்செய்-
[8.] து குடுத்தேன் நுளம்பன் திரிபுவனதீரனேன் [|*]
[9.] இத்தர்ம்மம் ரக்ஷித்தாரடிஎன் முடிமெலன் ஸ்ரீபல்ல-
[10.] வமுராரி [|*] இத்தர்ம்மம் இறக்குவான் கங்கை குமரியிடைச்செ-
[11.] ய்தார் செய்த பாவங்கொள்வான் ||

TRANSLATION.

Hail! In the twenty-sixth year of (*the reign of*) the illustrious Kannara-deva, I, Nulamban Tribhuvanadhîra,[1] gave, with a libation of water, to (*the temple of*) Pannapesvara, which Pannappai had caused to be erected on the hill of Śûdâdupârai (*Śûdâdupârai-malai*), which is situated in the north of Paṅgala-nâdu in Paduvûr-koṭṭam, to be enjoyed as long as the moon and the sun endure, Velûr-pâdi, (*a village*) of this *nâdu*, (*which*) . . . . . Nulamban had received from Vîra-Śorar, together with the hill of Śûdâdupârai, as a lasting gift.[2] I, Mudi-melan,[3] the illustrious Pallava-Murâri, (*shall be*) the servant of those who protect this charitable gift. He who injures this charitable gift, shall incur the sin committed by those who commit (*a sin*) near the Gaṅgâ (*or*) Kumari.[4]

No. 52. ON THE NORTH WALL OF THE PERUMÂL TEMPLE AT GÂṄGANÛR NEAR VELÛR.

This inscription is dated in the *Pramâthin* year, which was the 17th year of Sakalalokachakravartin Śambuvarâya. This date is at variance with that of a Kâñchîpuram inscription, according to which the *Vyaya* year and the Śaka year 1268 corresponded to the 9th year of Sakalalokachakravartin Râjanârâyana Śambuvarâyar,[5] and we must either assume that the 9th year is a misreading for the 24th year, or that the king mentioned at Kâñchîpuram and that of the present inscription are two different persons.

The inscription is a receipt for the cost of a *kâni*,[6] which a certain Tiruveṅgadam-udaiyân seems to have sold[7] to the villagers of Nîlakantha-chaturvedi-maṅgalam and of Śrî-Mallinâtha-chaturvedi-maṅgalam. The first of these two villages was also called Gâṅgeya-nallûr[8] (*the modern* Gâṅganûr) and was situated in Karaivari-Ândi-nâdu.[9]

TEXT.

[1.] சகலலொகச்சக்கரவத்தி ஸ்ரீ வென்று மண் கொண்ட சம்புவராயக்கு யா[ண்]டு ௰௭ ஆவது ப்ரமாதிஸம்வத்ஸரத்து ரிஷபநாயற்று பூர்வ்வ[பக்ஷத்து]
[2.] ப்ரதமையும் திங்கள் கிழமையும்[10] பெ[ற்]ற ரோஹிணி நாள் கரைவ[ழி]-ஆன்டிநாட்டு அகரம் காங்கெயநல்லூரான நிலகண்ட[ச்சதுர்வ்வெதி]-

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[1] *I.e.*, "the brave(st) in the three worlds."

[2] தாரை அட்டுவித்து கொண்டு means literally "having received with a libation of water;" compare தாரை வார்த்துக்கொடுக்க, "to give irrecoverably by pouring water into the hand of the person receiving the gift" (*Winslow*).

[3] *I.e.*, "he who wears a crown on (*his head*)."

[4] Kumari is the Tamil name of the sacred river near Cape Comorin and corresponds to the Sanskrit Kumârî, just as the High Tamil form Kâviri to the Sanskrit Kâvêrî.

[5] Sewell's *Lists of Antiquities*, Vol. I, p. 180, No. 60.

[6] Equal to 24 *manais*. 1 *manai* is 2,400 square feet.

[7] According to the incomplete line 6, the price of the *kâni* seems to have been 170 *panas*.

[8] In two fragments at the Gaṅgeśvara Temple (Nos. 104 and 105, below), this name is applied to the second of the two villages. Probably both were subdivisions of Gâṅganûr.

[9] Compare No. 102, below.

[10] Read யும்.

[3.] திமங்கலத்து மஹாஜநத்துக்கும் ஸ்ரீமல்லிநா[த]ச்ச[து]ர்வ்வேதிமங்கலத்து மஹாஜ-
நத்துக்கும் (க்)கொத்தன்பாக்[கமுடை]-

[4.] யான் திரு[1]வெங்கடமுடையானேன் காணி விலை ப்ரமாணகச்சாத்து ப[ண்]ணி
குடுத்தபடி வெமப்ப[ஸ]ாரஉடையான் விரசமபச்செதிரா . . . . . .

[5.] [ண்டு] உடையேநான் இவ்வகரங்களில் கணக்ககாணி இற்றை நாள் இ[வ]
. . [கு][2] வி[லை] குடுத்[துக்]கொள்[ளு]வதான எம்மில் இ[சை]சந்த
[விலை ப] . . . . .

[6.] நல்லப்பணம் வாசிபடர் விரசமப்பன் குளிகை [பு] ாளமு இப்பணம்
னூற்றெ[ழுபது] . . . . .

[7a.] இ[வ்*]வூர்களில் கணக்ககாணி விலை ப்ரமாணகச்சாத்து பண்ணி குடு-

[7b.] த்தேன் னிலகண்[ட]ச்சதுர்வ்வேதிமங்கலத்து மஹாஜநத்துக்கும் ஸ்ரீ[மல்லிநாதச்-
சதுர்வ்வேதிம]-

[8a.] ங்கலத்து மஹாஜநத்துக்கும் கொத்தம்பாக்கமுடையான் திருவெ-

[8b.] ங்கடமுடையானேன் [|*] இ[ப்*]படிக்கு இவை திருவெங்கட-
முடையா . . . . .

TRANSLATION.

On the day of (*the nakshatra*) *Rohiṇî*, which corresponds to Monday, the first lunar day of the former half of the month of *Rishabha* of the *Pramâthin* year, (*which was*) the 17th year of (*the reign of*) Sakalalokachakravartin, who, having conquered fortune, took the earth, Śambuvarâya,—Whereas I, Kottaṉpâkkam-uḍaiyâṉ's (*son*) Tiruveṅgaḍam-uḍaiyâṉ, gave to the great people of Gâṅgeya-nallûr, *alias* Nîlakaṇṭha-chaturvedi-maṅgalam, a village in Karaivaṟi-Âṇḍi-nâḍu, and to the great people of Śrî-Malli-nâtha-chaturvedi-maṅgalam a receipt for the cost of a *kâṇi*; . . . . I, Kottambâkkam-uḍaiyâṉ's (*son*) Tiruveṅgaḍam-uḍaiyâṉ, (*hereby declare, that I*) gave a receipt for the cost of a *kâṇi*, (*as measured by?*) the accountant of these villages, to the great people of Nîlakaṇṭha-chaturvedi-maṅgalam and to the great people of Śrî-Malli-nâtha-chaturvedi-maṅgalam. This [*is the signature of*] Tiruveṅgaḍam-uḍaiyâ[ṉ].

No. 53. ON THE INNER WALL OF THE PERUMÂḶ TEMPLE AT ŚOṞAPURAM NEAR VELÛR.

This inscription is written in archaic characters; it is much obliterated, and incomplete at the end. The date is the twenty-third year of Ko-Vijaya-[Siṁha]vikramavarman. The inscription records a grant to the Vishṇu temple at Kâṭṭuttumbûr, which was probably another name of Śoṟapuram. The temple had been founded by the same person or persons who made thé grant. The object granted was a piece of land at Kanakavalli, which, like Kâṭṭuttumbûr itself, belonged to Paṅgaḷa-nâḍu, a division of Paḍuvûr-koṭṭam.

TEXT.

[1.] ஸ்வஸ்தி [||*] ஸ்ரீகோவிசைய[சி]ம்[ம]விக்கிரமபர்மற்கு யாண்டு இருபத்துமூன்றாவது
படுவூர்க்கொட்டத்துப்பங்-

[2.] களநாட்டுக்காட்டுத்தும்பூர் நாராயணபட்டாரகர்க்கு ஸ்ரீகொயில் எடுப்பித்து கனகவல்லி
விஷ்ணுஸ்ரீஸம்ருதி என்னு-

[3.] ம் நாமதேயத்தால் அமைப்பித்து இதனுக்கு த்ரிகாலம் ஆராயிப்பதற்கும்
த்ரிகாலம் திருஅமுர்துக்கும் ந-

[4.] டாவிளக்கும் ஆராயிப்பானுக்கு ஜ . . தமும் ஆக இக்கொட்டத்து இநாட்டு
கனகவல்லி எரி கிழ் ஸம்ருதி இ

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[1] ரு looks like ச.

[2] Read இப்படிக்கு (?).

TRANSLATION.

Hail! In the twenty-third year of (*the reign of*) the illustrious Ko-Vijaya-[Simha]-vikramavarman,—having caused a sacred temple to be erected to Nârâyaṇa-bhaṭṭâraka (*at*) Kâṭṭuttumbûr in Paṅgaḷa-nâḍu, (*a division*) of Paduvûr-koṭṭam, [*I gave*] to it a piece of land below the tank (*at*) Kanakavalli in the same *nâḍu* and the same *koṭṭam*, which [*I*] called "the sacred land of Vishṇu (*at*) Kanakavalli," for the worship at the three times (*of the day*), for the sacred food at the three times, (*for*) the *nandâ* lamp (*and*) for the worshipper.

No. 54. On the base of the Îśvara Temple at Teḷḷûr near Velûr.[1]

This inscription is dated in the reign of the *mahâmaṇḍaleśvara* Vîrapratâpa-Devarâya-mahârâya (*of* Vijayanagara) and in Śaka 1353, the *Sâdhâraṇa* year. It records that the family (*kuḍi*) of Mâraṇan-uḷḷiṭṭâr, which belonged to Pallava-nallûr, was given to the temple at Teḷḷaiyûr (*the modern* Teḷḷûr), *alias* Pukkaḷappuram, which belonged to Vaḍapuri-Ândi-nâḍu in Paṅgaḷa-nâḍu, a division of Paḍuvûr-koṭṭam in Jayaṅkoṇḍa-Choḷa-maṇḍalam.

TEXT.

South.

[1*b*.] ஸ்வஸ்தி [||*] ஸ்ரீமந்மஹாமண்டலெஶ்வரந் அரிராயவிபாடன் பாஷெக்கு தப்புவ ராயர கண்டன் பூர்வ்வதக்ஷிணபச்சிமொத்தரஸமுத்ராதிபதி ஸ்ரீவீரப்ரதாபதெ[வ]ரா-

East.

[1.] யமஹாரா[ர*]ய ப்ருதிவீராஜ்யம் ப[ண்*]ணி [அ]ருளாநின்ற ஶகாப்தம் ௲௩௱௫௰௩

South.

[1*a*.] ஸாதாரணவருஷம் கற்கடகநாய[ற்று] பூர்வ்வபக்ஷத்து பஞ்சமியும் திங்[கள் கி]-
ழமையும் பெற்ற திருவெ[ா]ணத்து நாள் ஜயங்கொண்டசொழமண்டலத்து
படுவூர்கொட்டத்து பங்களநாட்டு வடபுரிஆந்திநாட்டு [அ]கரம் தெள்ளையூரான
புக்களப்புரத்து [2] நாயினாருக்கு ஆந்திட்டு வடுகி மன்றாடி அதிகாரிகள் வ
. . . . நாயக்கதெசு . கஞ்சனநும் தன்மசாதநம் பண்ணிக்குடுத்தபடி
இந்த நாயினாருக்கு ஆந்திட்டு
[2.] பல்லவநல்லூர்ச்செர்வைக்குடி ம[ா]ரணன்உள்ளிட்டாரை திருநந்தாவிளக்கு குடி
ஆக சந்த்ராதித்தவரையும் செல்லும்படிக்கு உதகபூர்வ்வ ஸதாநமாக பண்ணிக்-
குடுத்தொம் [||*] இப்படி பண்ணிக்குடுத்த இந்த மாரணன்உள்ளிட்டார் எங்கெ
இருக்கிலும் இந்த நாயினாருக்கு இ[ய]க்க கடவநாகவும்[3] [||*] இந்த
தன்மசாதநக்குடி

East.

[2.] வழி எல்லாம் இந்த நாயினார் குடி வழி ஆகக்கடவதாகவும் [||*] இப்படி
பண்ணிக்குடுத்த இந்த தன்மசாதநத்துக்கு அகிதம் ப[ண்*]ணிநாருண்டாநால்

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[1] On a stone near this temple there is a fragment of a Choḷa inscription, the first line of which reads: உடையார் ஸ்ரீகுலொத்[துங்க], Uḍaiyâr Śrî-Kulot[tuṅga].

[2] After this word there is engraved below the line: ஊராங்குளுந்தநா[த]யிநா[ந]ர் (?).

[3] Read கடவராகவும்.

South.

[3.][1] கெங்கைக்கரயில்[2] குரால் பசுவை கொன்ற பாவத்தெ பொக கடவும் [||*]
உ(ர)ஹெஶ்வரரெக்ஷை [||*]

TRANSLATION.

Hail! On the day of (*the nakshatra*) *Tiruvoṇam*,[3] which corresponds to Monday, the fifth lunar day of the former half of the month of *Karkaṭaka* of the *Sâdhâraṇa* year (*and*) the Śaka year 1353, while the illustrious *mahâmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern, southern, western and northern oceans, the illustrious Vîrapratâpa-Devarâya-mahârâya was pleased to rule the earth,—Whereas (*we*),[4] .... gave a *dharmaśâsana* to (*the temple of*) the lord of Teḷḷaiyûr, *alias* Pukkaḷappuram, a village in Vaḍapuri-Âṇḍi-nâḍu, (*which belongs*) to Paṅgaḷa-nâḍu, (*a division*) of Paḍuvûr-koṭṭam in Jayaṅkoṇḍa-Śoṛa-maṇḍalam;—We (*hereby declare, that we*) gave to this lord the family (*called*) Mâraṇaṉ-uḷḷiṭṭâr, which belongs to Pallava-nallûr, as a family (*which has to maintain*) a *tirunandâ* lamp, with a libation of water, as a meritorious gift, to last as long as the moon and the sun. These Mâraṇaṉ-uḷḷiṭṭâr, who were thus given, shall attend to (*the worship of*) this lord, wherever they are. The whole family (*named in*) this *dharmaśâsana*, (*together with*) their descendants, shall be the family of this lord. If there is anybody who injures this *dharmaśâsana*, which was thus given, he shall incur the sin of one who has killed a tawny cow on the bank of the Gaṅgâ. Let Maheśvara be the protector!

No. 55. ON THE WEST AND SOUTH WALLS OF THE VIRÛPÂKSHEŚVARA TEMPLE AT VEPPAMBAṬṬU NEAR VELÛR.

This inscription is dated in Śaka 132[8] expired and the *Vyaya* year current. It is a deed of sale of the revenue in gold and the revenue in rice of one half of the village of Veppambaṭṭu and of the village of Śiṟu-Kaḍambûr. The first-mentioned village belonged to Âṇḍi-nâḍu, a division of Agara-paṟṟu. Both villages are stated to have been granted to the temple of Virûpâksha-deva[5] at Veppambaṭṭu by Vîrapratâpa-Bukka-mahârâyar (*of* Vijayanagara), and the temple itself is said to have been consecrated one year before the date of the inscription in the *Pârthiva* year, *i.e.*, Śaka 1328 current. This date is puzzling, as it does not agree with other inscriptions, according to which Bukka's son Harihara II. was reigning in Śaka 1301 and 1321.[6]

The cost of one half of the first village and of the second village as well as the total are given in *kuḷapramâṇas* or *kuḷas* of gold (*poṉ*) and in *paṇas*. In line 2 of the south wall another gold standard, called *kovai*, seems to be mentioned. The numerous signs for fractions, which occur throughout the inscription, are palæographically interesting.

[1] The following line is engraved in somewhat smaller letters below the beginning of line 1*a*.

[2] Read கரையில்.

[3] Sanskrit *Śravaṇa*.

[4] The names of the donors seem to have been contained in the break of line 1*a* of the south wall.

[5] The same is the old name of the Pampâpati Temple at Hampi (Vijayanagara).

[6] See Mr. Fleet in *Jour. Bo. Br. R. A. S.*, Vol. XII, p. 339.

Text.

West.

[1.] ஸ்வஸ்தி ஸ்ரீ விஜயாப்யுதய [1] [||*] ஸகாப்தம் ௲௪௱௫௰[அ]ன் மெல் செல்லாநின்ற பார்த்திவஸம்வத்ஸரத்துக்குச்செல்லும் வியஸம்வத்ஸரத்து ஜ்யேஷ்டமாஸ

South.

[1.] ௩௰வாரெவ்யு வியாழக்கிழமையும் பெற்ற நாள் [||*] ஸ்ரீமந்மஹாராஜாதிராஜராஜ-பரமேஸ்வர ஸ்ரீவீரப்ரதாபபுக்கமஹாராயர் வெப்பம்பட்டு விருபாக்ஷதெவற்கு

West.

[2.] ஸம்ப்ரோக்ஷண அமுதுபடிக்கு ப்ரதிஷ்டாதாநம் ஆக குடுத்த ஸௌஸ்தி [2] முன்னாள் வைஸாகஸுத்தத்ரயோதஸியும் ஸோமவாரத்து நாள் ப்ரதிஷ்டை

South.

[2.] ஆகையால் அன்னாள் முதல் ஆகக்குடுத்த அகரப்பற்று ஆன்திநாடு வெப்பம்பட்டு ஊர் ஒன்றுக்கு குளப்ரமாணம் பொன் ௨௱௬௰௨ பு சப௩ தருக்கொவை

West.

[3.] பொன் ௩௰௫ பு ௫௰ [|*] இதில் நாயினர் விருபாக்ஷதெவற்கு கைங்கர்யம் பண்ணும் ப்ராஹ்மணர்க்கு ஸர்வமாந்யம் ஆக குடுத்த ஊர் பாதி-

South.

[3a.] க்கு குளப்ரமாணம் பொன் ௱௨௰௧ பு ௨ நீக்கி ஊர் பாதிக்கு குளம் பொன் ௱௨௰௧ பு ௨ப௩ ம் [|*] இராவுத்த சந்தி ஒபுளி ஆய்

West.

[4.] கங்கி[ந]ாதர்க்குச்சென்ற . . . . நாடு சிறுகடம்பூர் ஊர் க க்கு குளப்ரமாணம் பொன் ௱௫௰௨ பு ௪௨ [|*] ஆக ஊர் ௧௨ க்கு (கு)குள-

South.

[4a.] ம் பொன் ௨௱௩௰௩ பு ௫௩ [|*] ௧௧ஆரத்தால் விருபாக்ஷதெவர் ஸம்ப்ரோக்ஷணம் ௧௫தபடிக்கு பார்த்திவவருஷம் வைஸாக௫-

West.

[5.] த்ரயோதஸியும் ஸோமவாரம் முதலாக என்றென்றைக்கு ஸர்வமாந்[ய]ம்] ப்[ரதிஷ்டா]தாநம் ஆக குடுத்த ஊர் [ஒன்று] அனைக்கும் குளப்ரமாணம்

South.

[5a.] பொன் [இரு]நூற்றுஎண்பத்துமூன்று பணம் ஆறெழுக்காலெழுக்காணிக்கும் சுங்கம் [உ]மெயம் ஒமம் இடத்துறை புறம்பு ஆ[க] ஸக-

[3b.] ஸ்ஸந்தாயமும் ஸகஹஸ்தாயமும் செக்குகடமை

[4b.] வெட்டிவரி திருப்புதியிது எரிமின்வீற்பணம் உவச்சவரி

[5b.] வண்ணார்வரி உட்படட குல[ம*]உரகஸ்வா[மி] [3] ஆக ஸர்வமாந்யம் ஆக குடுத்தோம் ஸ்வாந(ம்)பூர்(வ)ம் [||*] அற்றமரி ஆதிசிருப்பணங்கள் எழுத்து [||*]

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[1] Read விஜயாப்யுதய.

[2] ஸௌஸ்தி seems to stand for ஸ்வஸ்தி and to be inserted as a sort of *maṅgala* at the beginning of the mention of the date of the *pratishṭhâ*.

[3] Read ஸ்வாமி.

TRANSLATION.

Hail! Prosperity! Victory! Fortune! On Thursday, the new moon of the dark half of *Jyaishṭha* of the *Vyaya* year, which follows the *Pârthiva* year (*and*) which was current after the Śaka year 132[8] (*had passed*), after having bathed, we gave as a *sarvamânya*, to last as long as the moon and the sun, all the revenue in gold and all the revenue in rice,[1] excluding tolls, offerings, *mâmagam*[2] (and) *iḍatturai*, including the tax on oil-mills, the tax for the *Veṭṭi*,[3] the holy first fruits, the money from the sale of the fish in the tanks, the tax on Uvachchas[4] and the tax for the washermen, against (*payment of the sum detailed below*):—(1.) 242 *kuḷapramâṇas* of gold and $4\frac{1}{16}$ *paṇas*—equal to 36 *kovais* (?) of gold and $5\frac{1}{8}$ *paṇas*—for one village, (*viz.*) Veppambaṭṭu (*in*) Ândi-nâḍu, (*a division of*) Agara-paṟṟu, which, as the consecration of the temple took place on a former day, (*viz.*) on Thursday, the twelfth lunar day of the bright half of *Vaiśâkha*, was given from that day forward by a *dharmaśâsana*, for (*providing*) enjoyments of all kinds and rice[5] to (*the temple of*) Virûpâksha-deva (*at*) Veppambaṭṭu by the illustrious *mahârâjâdhirâja-râjaparameśvara*, the illustrious Vîra-pratâpa-Bukka-mahârâyar; having deducted from this (*sum of* 242 *kuḷapramâṇas of gold and* $4\frac{1}{16}$ *paṇas*) 121 *kuḷapramâṇas* of gold and 2 *paṇas* for the (*first*) half of the village, which was given as a *sarvamânya* to the *Brâhmaṇas* studying the *Vedas*, (*who are connected*) with (*the temple of*) the lord Virûpâksha-deva, (*there remain to be paid*) 121 *kuḷas* of gold and $2\frac{1}{16}$ *paṇas* for the (*second*) half of the village; (2.) 162 *kuḷapramâṇas* of gold and $4\frac{1}{2}$, $\frac{1}{5}$, $\frac{1}{40}$ *paṇas* for 1 village, (*viz.*) Śiṟu-Kaḍambûr ...., in all, 283 *kuḷas* of gold and $6\frac{3}{4}$, $\frac{3}{80}$ *paṇas* for the $1\frac{1}{2}$ villages (*viz.*, 121 *kuḷapramâṇas of gold and* $2\frac{1}{16}$ *paṇas for the second half of* Veppambaṭṭu *and* 162 *kuḷapramâṇas of gold and* $4\frac{1}{2}$, $\frac{1}{5}$, $\frac{1}{40}$ *paṇas for* Śiṟu-Kaḍambûr); in words: two hundred and eighty-three *kuḷapramâṇas* of gold and six and three fourths and three eightieths *paṇas* (*were to be paid*) for the one and a half villages, which were given by a *dharmaśâsana*, as a *sarvamânya*, for ever, from Thursday, the twelfth lunar day of the bright half of *Vaiśâkha* (*of*) the *Pârthiva* year, for (*providing*) enjoyments of all kinds and rice (*to the temple of*) Virûpâksha-deva.

The signature of Aṟṟamari Âdi-Śiruppaṇaṅgaḷ.

III.—INSCRIPTIONS AT AND NEAR VIRIÑCHIPURAM.

No. 56. INSIDE THE FRONT GOPURA OF THE VIRIÑCHIPURAM TEMPLE, SECOND INSCRIPTION TO THE RIGHT.

This inscription is dated during the reign of Vîrapratâpa-Devarâya-mahârâja (*of* Vijayanagara) and in the *Viśvâvasu* year, which was current after the expiration of the Śaka year 1347. It refers to a question of the sacred law (*dharma*) of the *Brâhmaṇas*, which was settled by the *Brâhmaṇas* of the kingdom of Paḍaivîḍu, among whom Karṇâṭa, Tamiṛ, Telugu and Lâṭa *Brâhmaṇas* are mentioned. Their representatives signed an agreement

[1] With ஸகலஸ்வர்ணாதாயமும் ஸகலதாந்யாதாயமும் compare அனைத்து நெல்லாயங்காசாயங்களும் in line 21 of the Poygai inscription No. 62.

[2] According to Winslow, the *Mâmagam*, *Mâmâgam* or *Mâmâṅgam* (Sanskrit *Mahâmagha* or *Mahâmâgha*) is a bathing festival, celebrated every twelve years at Kumbhakoṇam. A festival called *Mahâmakham* or *Mâmâṅṅam* used likewise to take place every twelfth year at Tirunâvâyi in Malabar; see Dr. Gundert's *Malayâḷam Dictionary*. The meaning of *mâmagam* and *iḍatturai* in the present inscription is not apparent.

[3] In this and other inscriptions, வெட்டி seems to stand for வெட்டியான், the lowest village servant, who is also called தோட்டி.

[4] The Uvachchas or Jonakas (*i.e.*, Yavanas) are a low tribe of Muḥammadans; see Winslow.

[5] அடுதப்படி means "raw rice" (Winslow). It is spelt கஜூகபடி in line 4*a* of the south wall.

to the effect, that henceforth marriages among their families had only to be concluded by *kanyâdâna*, i.e., that the father had to give his daughter to the bridegroom gratuitously. Both the father who accepted money, and the bridegroom who paid money for the bride, should be subject to punishment by the king and to excommunication from their caste. This practice was evidently adopted on the authority of the canonical works on sacred law, which condemn in strong terms the payment of money for the bride, and use the term *âsura-vivâha* for a marriage thus concluded. The four forms of marriage permitted to *Brâhmaṇas* are mere varieties of the marriage by *kanyâdâna*.

To the end of the inscription a large number of signatures of *Brâhmaṇas* are attached. This part of the original is obliterated to such an extent that a satisfactory transcript cannot be given. In some cases, the places where the single *Brâhmaṇas* came from, are registered. As the identification of these localities might be useful for fixing the extent of the kingdom of Paḍaivîḍu, I subjoin those which may be read with certainty: Kalañjiyam, Kamalapâdam, Marudam, Maṅgalam, Araiyapâḍi, Kaṇṇamaṅgalam,[1] A[ga]t-terippaṭṭu, Enâdapâḍi. Two other inscriptions mention Guḍiyâtam[2] and Vallam[3] as belonging to the kingdom of Paḍavîḍu[4] or Paḍaveḍu.[5] The kingdom of Paḍaivîḍu (*Paḍaivîṭṭu râjyam*) was called after the town of Paḍaivîḍu, now Paḍaveḍu in the Polûr Tâlluqa of the North Arcot District.[6] According to two Vijayanagara inscriptions, it formed a district of Toṇḍai-maṇḍalam.[7] The name Paḍaivîḍu means "an encampment" and seems to owe its origin to a temporary camp of some king, around which a city arose in course of time.[8]

TEXT.

[1.] ஶுபமஸ்து

[2.] ஸ்வஸ்தி [||*] ஸ்ரீமன்மஹா இராஜாதிராஜபரமெஸ்வரான ஸ்ரீ[வீ]ரப்ரதாபதேவராய-மஹாராஜ விரு-

[3.] பிதிராஜ்யம் பண்ணி அருளாநின்ற ஶகாப்தம் ௲௩௱௪௰௭ழின் மெல் செல்லாநி[ன்*]ற விஶ்வாவஸு-

[4.] வருஷத்து பங்குனி மீ ௩ ௬ ஷஷ்டியு[ம்*] ஸோமன் கிழமையும் பெற்ற அநிழத்து[9] நாள் படைவிட்டு இராஜ்யத்து

[5.] ஸமஸ்தமஹாஜநங்களும் ஸகலகோத்ரஸூத்ராணி[10] ஸர்வஸம்மதமாயிபிரெ[ல]

[6.] யுத்தெ-தர்ம்மவ்யவஸ்தைபத்ரம் பண்ணி குடுத்தபடி இற்றை நாள் முதலாக இந்த-

[7.] ப்படைவீட்டு ராஜ்யத்து ப்ராஹ்மணரில் கன்ன[டி]கர் தமிழிர்[11] தெலுங்கர் இலாளர் முதலா-

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[1] This village is situated in the Ârṇi Jâgîr, about half-way between Ârṇi and Vellore; it is spelt "Kunnamangalam" in the official *List of Indian Post Offices*, Calcutta, 1886.

[2] Head-quarters of a tâlluqa of the North Arcot District.

[3] In the Vandavâsi Tâlluqa of the same district.

[4] *Ind. Ant.*, Vol. XIII, p. 132. *Paḍavîḍu-râjya* occurs also in two inscriptions published by Dr. Oppert (*Madras Journal for* 1881, pp. 251 and 257); *Paṭavîṭa-râjya* in a grant of Śaka 1460, the *Vilambin* year, from Śrîperumbudûr (Sewell's *Lists*, Vol. II, p. 266), for the original of which I am indebted to Mr. J. Lee Warner, the Collector of Chingleput.

[5] Sewell's *Lists of Antiquities*, Vol. I, p. 170.

[6] *Ibid.*, p. 169.

[7] The Paḍaveḍu inscription No. 81 mentions *Toṇḍai-maṇḍalattu Paḍaivîṭṭu râjyam*. According to the Koṇḍyâta grant (*Ind. Ant.*, Vol. XIII, p. 132) the *Paḍavîḍu-mahârâjya* belonged to the *Jayaṅkoṇḍa-Toṇḍa-maṇḍala*.

[8] Thus the present residence of the Sindhia at the foot of the Gwalior Fort still bears the name of Lashkar, i.e., "camp."

[9] Read அநுஷத்து.

[10] Read ஸூத்ரிணீ.

[11] Read தமிழர்.

[8.] ன ஸமஸ்தகோத்ரத்து ஸமஸ்தஸூத்ரத்தில் ஸமஸ்தசா[கை*]லயிலவர்களும் [1] விவாஹம் பண்-
[9.] ணுமிடத்து கந்யாதாநமாக விவாஹம் பண்ணக்கடவராகவும் [|*] கந்யாதாநம் பண்ணாமல்
[10.] பொன் வாங்கிப்பெண் குடுத்தால் பொன் குடுத்து விவாஹம் பண்ணினால் இராஜதண்டத்துக்கும் உட்பட்டு
[11.] ப்ராஹ்மண்யத்துக்கும் புறம்பாகக்கடவாரென்[று] பண்ணி[ன] தர்மவ்யவஸ்தாபநபத்ரம் [||*] இப்படிக்கு ஸமஸ்தவித்யா-
[12.] மஹாஜநங்கள் எழுத்து [||*]

. . . .

Translation.

Let there be prosperity! Hail! On the day of (*the nakshatra*) *Anusham*,[2] which corresponds to Wednesday, the sixth lunar day, the 3rd (*solar day*) of the month of *Paṅguṇi*[3] of the *Viśvâvasu* year, which was current after the Śaka year 1317 (*had passed*), while the illustrious *mahârâjâdhirâja-parameśvara*, the illustrious Vîrapratâpa-Devarâya-mahârâja was pleased to rule the earth,—the great men of all branches of sacred studies of the kingdom (*râjyam*) of Paḍaivîḍu drew up, in the presence of (*the god*) Gopinâtha (*of*) Arkapushkariṇî, a document (*which contains*) an agreement fixing the sacred law. According to (*this document*), if the *Brâhmaṇas* of this kingdom (*râjyam*) of Paḍaivîḍu, *viz.*, Kannaḍigas, Tamiras, Teluṅgas, Ilâḷas,[4] etc., of all *gotras*, *sûtras* and *śâkhâs* conclude a marriage, they shall, from this day forward, do it by *kanyâdâna*. Those who do not adopt *kanyâdâna*, i.e., both those who give a girl away after having received gold, and those who conclude a marriage after having given gold, shall be liable to punishment by the king and shall be excluded from the community of *Brâhmaṇas*. These are the contents of the document which was drawn up.

The following are the signatures of the great men of all branches of sacred studies:—

. . . .

No. 57. On a stone built into the floor of the courtyard of the Viriñchipuram Temple.

This inscription records that in the *Saumya* year, which was current after the expiration of Śaka 1471, the pavement of the outer courtyard of the Viriñchipuram Temple was laid by Bommu-nâyaka, who is evidently the same person as Śinna-Bommu-nâyaka or Bomma-nṛipati of Velûr.[5] On this occasion, the other inscribed stones which are noticed in part III, must have found their way into the floor of the temple.

Text.

[1.] ஸ்வஸ்தி-
[2.] ஸ்ரீ [||*]
[3.] ஸாலிவாஹநஸகாப்தம் ௲௪௱௭௰௧ ன் மேல் செல்லாநின்ற
[4.] ஸௌம்யவருஷ மேஷநாயற்று பூர்வ்வபக்ஷ ஸப்தமியும் பெற்ற
[5.] மங்குவார புநர்வ்வஸு நாள் வேலூர் மாச்[ச]நாயக்கருக்கு தன்மமாக
[6.] குமாரர் பொம்முநாயக்கர் அ[டைய] விரிஞ்சான தளவிசை படுப்பித்தார் [||*]

[1] Read வர்களும்.
[2] Sanskrit *Anurâdhâ*.
[3] Sanskrit *Phalgunî*.
[4] Sanskrit Lâṭa, the old name of Gujarât.
[5] See the introduction of No. 43.

TRANSLATION.

Let there be prosperity! On Thursday, the day of (*the nakshatra*) *Punarvasu*, which corresponds to the seventh lunar day of the former half of the month of *Mesha* of the *Saumya* year, which was current after the Śâlivâha-Śaka year 1471 (*had passed*),—in order to procure religious merit to Mâchcha(?)-nâyaka (*of*) Velûr,—prince Bommu-nâyaka laid the pavement round the whole (*temple*).

No. 58. On a stone at the south entrance of Viriñchipuram.

This inscription is dated during the reign of Veṅkaṭapati-deva-mahârâyar[1] and in the *Nandana* year, which was current after the expiration of the Śaka year 1514. It records that Periya-Erama-nâyaka of Puṉṉâṟṟûr granted a house (*maṉai*) and some land for a *maṭha* to Ânanda-Namaśivâya-paṇḍâram. The grant was made at the Mârgasahâyeśvara Temple of Tiru-Viriñchapuram (*Viriñchipuram*).

TEXT.

[1.] [ஸ்ரஸ்தி [2]] ஸ்ரீமன்ம[கா]மண்ட[லெ]-
[2.] ஸ்வரன் கண்ட கட்டாரி [சா]-
[3.] ளுவ ஸ்ரீவெங்க[டப]திதெ-
[4.] வமகாராயர் பிறுதிவீரா[ச்]-
[5.] சியம் . பண்ணி அருளாநி[ன்]-
[6.] ற ஸஹாப்த [3] ௲௫௱௰ ௪
[7.] மெல் செல்லாநின்ற ந-
[8.] ந்தன ௵ தை மீ ௳ ௨ திரு-
[9.] விரிஞ்சபுரம் மாற்கசகாயீசு[ர]-
[10.] ன் சன்னதியில் சிதம்பரம் குரு[ந]-
[11.] மசிவாயமூற்த்தி அடியார் ஆனந்-
[12.] தநமசிவாயபண்டா[ர]மவர்[களு]-
[13.] க்கு வாண்டராயன் திருவீதியில்
[14.] வடசிறகில் ம[னை] வெலூர் [மாய]-
[15.] நாயக்கர் குமாரசங்கரப்பந[ா]-
[16.] யக்காயனவர்களுக்கு புண்ணி-
[17.] யமாக புன்னூற்றூர் பெரியஎற-
[18.] மநாயக்கர் கடளையி[ட்]ட மடம் [||*]
[19.] இந்த மடத்து மனை திறியம்பகம-
[20.] னைக்கு கிழக்கு மூற்திமாணிக்கத்தி[ன்]
[21.] மனைக்கு மெற்கு மனை |க| அடி
[22.] சமெக| மனை[ப்]பட[ப்]பையுமிந்த
[23.] மடதற்மத்துக்கு நாள் க க்கு ஓற்றி [பி]-
[24.] றஸாதம் குறுணியும் ஊற-
[25.] ண்டன் தாங்கல் அக்கிராரத்தில்
[26.] நிலஒற்றிசம்பந்தமும் தாரா[4]ப்பூ-
[27.] று[வ]ம் பண்ணிக்குடுத்தொம் [||*]

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[1] This is Veṅkaṭa I. of Karṇâṭa, whose grants range between Śaka 1508 and 1535; see *Indian Antiquary*, Vol. XIII, p. 155.

[2] Read ஸ்வஸ்தி.

[3] Read ஶகாப்த.

[4] ரா looks almost like ற.

[28.] யிந்த மடம் சிஷபரம்பரை பு-
[29.] த்திறபரம்பரையும் சந்திராதித்த-
[30.] வரையும் அனுபொசித்துக்-
[31.] கொள்ளக்கடவராகவும் உ உ
[32.] யிந்[த] மடதன்மத்துக்கு யாதொ-
[33.] ருவர் அகுதம் பண்ணினை பெ-
[34.] ர் கெங்கை கரையிலெ கா-
[35.] ராம் பசுவைக்கொன்ற
[36.] தொஷத்திலெ பொ-
[37.] க கடவராகவும் உ

Translation.

Hail! On the 6th solar day of the month of *Tai* of the *Nandana* year, which was current after the Śaka year 1514 (*had passed*), while the illustrious *mahâmaṇḍaleśvara*, the hero (*Gaṇḍa*), the dagger (*Kaṭṭâri*), the hawk (*Sâḷuva*), the illustrious Veṅkaṭapati-deva-mahârâyar was pleased to rule the earth,—in the presence of (*the god*) Mârgasahâyeśvara (*of*) Tiru-Viriñchapuram,—Periya-Erama-nâyaka (*of*) Puṉṉâṟṟûr ordered a house (*maṉai*) on the northern side of the holy street (*tiru-vîthi*) of Vâṇḍarâyaṉ (*to be given for*) a *maṭha* to Ânanda-Namaśivâya-paṇḍâram, the worshipper (*i.e.*, pupil?) of the *guru* Namaśivâya-mûrti (*of*) Chidambaram, in order to procure religious merit to Śaṁkarappa-nâyaka Ayaṉ, the son of Mâya (?)-nâyaka (*of*) Velûr. This house for the *maṭha* consists of 1 house to the east of the house of Tryambaka and to the west of the house of Mûrti-mâṇikkam, and of a house-garden of 41 feet. To this meritorious gift of a *maṭha* we gave, with a libation of water, for each day a *kuṟuṇi*[1] of rice (? *prasâda*) under mortgage,[2] and the connexion under mortgage with (*a piece of*) land in the *agrahâra* (*of*) Ûraṇḍaṉ-tâṅgal. The succession of sons (*which consists of*) the succession of pupils[3] shall enjoy this *maṭha* as long as the moon and the sun endure. Whosoever injures this meritorious gift of a *maṭha*, that man shall incur the sin of one who has killed a black cow on the bank of the Gaṅgâ.

Inscriptions of the Perumâḷ Temple at Poygai near Viriñchipuram.

These inscriptions (Nos. 59 to 64) are dated during the reign of a king called *Tribhuvanachakravartin* Râjarâja-deva. His twenty-second year corresponded to Śaka 1160 (Nos. 59 and 60), his twenty-fourth year to Śaka 1161 (Nos. 61 and 62) and his twenty-eighth year was current after the expiration of Śaka 1165 (No. 64). Accordingly, the first year of his reign corresponded to the Śaka year 1137-38.

The inscriptions record that the Keraḷa merchant[4] Âdi-Râma, an inhabitant of "the Hill-country,"[5] i.e., of Malayâḷam, granted three villages, which he had bought from a certain Śambuvarâyaṉ, to the temple, on the walls of which the inscriptions are found. The temple had two names: 1. Aruḷâḷa-Perumâḷ[6] of Poygai, *alias* Râjendra-Choḷa-

[1] A dry-measure equal to a *marakkâl*.

[2] It appears that the land mentioned below was mortgaged to the *maṭha* as a guarantee for the regular supply of the rice.

[3] This clause seems to imply, that the *maṭha* was to be inherited by the *śishyas* of the donee, just as in other cases a grant to a *Brâhmaṇa* is successively enjoyed by his sons, grandsons and further descendants.

[4] வணிகன், No. 63, line 2; செட்டியார், No. 64, line 21.

[5] மலைமண்டலம், No. 61, lines 6f.; மலைநாடு, No. 63, line 1.

[6] I. e., "the merciful Vishṇu."

nallûr, and 2. Chitra-meṛi-Malai-maṇḍala-Viṇṇagara. The technical meaning of *chitra-meṛi*, "the beautiful plough-tail," is not clear. The remainder of the second name means "the Vishṇu temple[1] of the Hill-country." Probably the donor Râma himself had founded the temple and called it after his native country, viz., Malayâḷam.

The full name of Śambuvarâyaṉ, from whom Râma bought the three villages which he granted to the Poygai Temple, was Śeṅgeṇi-Vîrâśani-[2] Ammaiappaṉ (*or* Ammaiyappaṉ) Aṛagiya-Śoṛaṉ, *alias* Edirili-[3]Śoṛa-Śambuvaṛâyaṉ.[4] He seems to have been a vassal of Râjarâja-deva.

No. 59. On the base of the north wall.

This inscription is dated in the twenty-second year of *Tribhuvanachakravartin* Râjarâja-deva and in the Śaka year 1160. It records the gift of the village of Kumâra-maṅgalam, which was situated east of Koṛṛa-maṅgalam, north-west of Aimbûṇḍi—which lay to the north of Poygai, *alias* Râjendra-Choḷa-nallûr—and south of the Pâlâṛu. Aimbûṇḍi is the old name of the modern village of Ammuṇḍi; it occurs also in an Ammuṇḍi inscription, which will be noticed in Part III (No. 131). The Pâlâṛu is the well-known Pâlâr, the chief river of the North Arcot District.

Text.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] சகரையாண்டு ஆ[யிரத்]தொ[றாரு]நூற்றறுபது செல்லாநின்ற
ஸ்ரீதிரிபுவனச்சக்கரவத்திகள் ஸ்ரீராஜராஜதேவற்கு யா-
[2.] ண்டு இரு[ப]த்தி[ரண்டா]வ[து] தை . . . . . பொய்கை ஆன இரா-
ஜேந்திரசோழநல்லூர்ச்சித்திரமேழிமலைமண்டலவிண்ணகரா-
[3.] ன அருளாளப்பெருமாளுக்குத்திருவிடையாட்டமாகக்குமாரமங்கலம் [|*] மேல்-
பாற்கெல்லை கொற்றமங்கலத்து எல்லை ஆசறுதியினட்ட திருவா[ழி]க்கல்லுக்கு
கிழக்-
[4.] கும் [|*] தென்பாற்கெல்லை பொய்கையான இராசேந்திரசோழநல்லூர்க்கு வடக்-
கான ஐம்பூண்டி கயக்காலுக்கு வடக்கும் [|*] கி[ழ்]பாற்கெல்லை ஐம்பூண்டி
எல்லை ஆசறுதியில் நட்ட தி-
[5.] ருவாழிக்கல்லுக்கு மேற்க்கும் [|*] வடபாற்க்கெல்லை பாலாற்றுக்கு தெற்க்கும்[ந்]த
நாற்ப்பாற்க்கெல்லைக்குமுட்பட்ட மே[னோக்கி]ன மரமும் கீழ்நோக்கின கிணறும்
நஞ்சை புஞ்சை கடமை குடி[மை]-
[6.] ம உள்பட வெட்டிதனிஆள் ஆயம் பாடிகாவல் சில்வரி பெருவரி கார்த்திகை[க]-
அரிசி கார்த்திகைப்பச்சை மற்றுமுள்ள பல கா[சாயம்]களும் தறிஇறை கடை-
இறை தட்டார்ப்பாட்டஞ்செ-
[7.] க்குக்க[ட]மையும் ஆசிவ[க]காசு எப்பெற்பட்ட அனைத்தாயங்களும் ஆய[5]ஈனூர் சிறை
இராமன் கோனன் பக்கல் பொன்ன[றக்கொண்டு மண்ணறப்பொய்கை அருளாளப்-
பெருமாளுக்குத்]-
[8.] திருவிடையாட்டமாக சந்தரா[6]தித்தவரை செல்வதாக விட்டேன் செங்கேணி வீரா-
சனி அம்மை[ய]ப்பன் தனிநின்று வென்றான் தன் வசி காட்டுவான் அழகிய
சோழனான எதி[ரிலி] . . . .

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[1] This translation of *Viṇṇagara* rests on an ancient inscription of the Vaikuṇṭha-Perumâḷ Temple at Kâñchîpuram, in which the Sanskrit *Vishṇugṛiha* corresponds to the Tamil *Viṇṇagara*, which might, however, also mean "the celestial city."

[2] I.e., "the thunderbolt to heroes."

[3] I.e., "the unopposed."

[4] No. 64, lines 24 f.

[5] ஆய looks like ஆயி.

[6] Read சந்திரா.

TRANSLATION.

Hail! Prosperity! [*In the month of*] *Tai* of the twenty-second year of the illustrious *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, which was current during the Śaka year one thousand one hundred and sixty,—I, Śeṅgeṇi-Vîrâśani-Ammaiyappaṉ, who has gained victory standing by himself, who shows his sword, Aṟagiya-Śoṛaṉ, *alias* Edirili ...., after having received gold from Râma the Keraḷa, a slave (i.e., *worshipper*) of Âya-îṉâr,[1]—gave to the Vishṇu temple of Chitra-meṛi-Malai-maṇḍala, *alias* (*the temple of*) Aruḷâḷa-Perumâḷ, (*at*) Poygai, *alias* Râjendra-Śoṛa-nallûr, (*the village of*) Kumâra-maṅgalam as exclusive property,[2] to last as long as the moon and the sun;—the boundary on the western side is to the east of the *tiruvâri*[3] stone put up at the extremity of the boundary of Koṟṟa-maṅgalam; the boundary on the southern side is to the north of the channel of Aimbûṇḍi, which lies to the north of Poygai, *alias* Râjendra-Śoṛa-nallûr; the boundary on the eastern side is to the west of the *tiruvâri* stone put up at the extremity of the boundary of Aimbûṇḍi; the boundary on the northern side is to the south of the (*river*) Pâlâṟu;—the trees overground and the wells underground, the wet land and the dry land, included within these boundaries in the four directions; including taxes and rights; (*the revenue for*) one *Veṭṭi*,[4] tolls (*âyam*), the small taxes (*and*) the large taxes for the village-police, the rice in *Kârttika*, the unripe (*fruit*) in *Kârttika*, and all other revenue in money; the tax on looms, the tax on shops, the tax on goldsmiths, the tax on oil-mills, the tax on Âjîvakas,[5] and all (*other*) revenue.

No. 60. ON THE LEFT SIDE OF THE EAST WALL.

Of this inscription only the date remains, which is the same as in No. 59.

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] சகரயாண்டு
[2.] ஆயிரத்தொருநூற்றறுபது செல்லா-
[3.] நின்ற திரிபுவனச்சக்கரவத்திகள் ஸ்ரீராஜ-
[4.] ராஜதெவற்கு யாண்டு இருபத்துஇ॥ண்டா[6]

TRANSLATION.

Hail! Prosperity! In the twenty-second year of *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, which was current during the Śaka year one thousand one hundred and sixty ....

No. 61. ON THE BASE OF THE SOUTH WALL.

This inscription is dated in the twenty-fourth year of *Tribhuvanachakravartin* Râjarâja-deva, and in the Śaka year 1161. It records the gift of the village of Puttûr.

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[1] This is probably a name of Vishṇu. It might mean: "he who is without a mother," and correspond to the Sanskrit Aja, "the unborn." Or could it be a corruption of ஐயனார், a forest deity of the Tamil districts?

[2] See page 69, note 2.

[3] According to the *Dictionnaire Tamoul-Français*, திருவாழி means "a royal seal."

[4] See page 82, note 3.

[5] The Âjîvakas are the Jainas. Instead of ஆசிவககாசு we read ஆசுவககடமை in three other Poygai inscriptions and ஆசுவிகள்பொர்க்கடமை in the Paḍaveḍu inscription No. 78.

[6] Read இரண்டாவது.

Text.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] சகரையாண்டு ஆயிரத்தொருநூற்றறுபத்தொன்று செல்லாநின்ற ஸ்ரீ[த்ரி]புவனச்சக்கரவத்[திக]ள் ஸ்ரீராஜ[ராஜதெ]வ[ற்]கு [யா]ண்டு இருபத்து-நாலாவது

[2.] தைம்மாஸம் முதல் பொய்கை[க]யான ராசெ[ந்த்ர]சொழநல்லூர் சித்திரமெழிமலைம-ண்டலவிண்ணகரான அருளாளப்பெ[ரு]ம[ாளுக்கு புத்தூர்] நா[ற்பாற்]கெல்லைக்கு-ளுட்பட்ட மெனொ-

[3.] [க்கி]ன மரமும் [கி]ழ்நொக்[கி]ந [கி]ணறும் நன்செய் புன்செய் நாற்பாற்கெல்-லையுமுட்பட்ட கடமை [குடி-]மைகளு[ம் ஆயம் பாடிகாவல் சி]ல்[வரி எடுத்து]-க்கொட்டி அரிமுக்கை-

[4.] [யுட்]பட்ட பல நெல்லாயங்களும் கார்த்திகைஅரிசி கார்த்திகைக்காசு கார்த்திகைப்-பச்சை[ச] வெளிப்பயறு நீர்நிலக்[க]ாசு தறியிறை கடையிறை காலகதப்பாட்ட[ம்] [த*]-

[5.] ட்டார்ப்பாட்டம் ஆசுவககடமை செக்குக்கடமை எரிமின்காசு இநவரி வகைந்த காசு பட்டொலைக்காசு மற்றுமெப்பெற்பட்ட பல காசாயங்-

[6.] களும் அந்தராயமும் வெட்டிதனிஆளு[ட்*]பட்ட அனைத்து நெல்லாயங்களும்[1] உட்படத்திருவிடையாட்டமாக மலைமண்-

[7.] டலத்து ஆயஈனார் சிறை ராமன் கெர[ள]ன் பக்கல்ப்பொன்னறக்கொண்டு மண்-ணற விட்டென் வீராசநி அம்மையப்பன்(அப்பந்) அழகி-

[8.] ய சொழனாந எதிரிலி சொழசம்புவராயனெந் [||*]

Translation.

Hail! Prosperity! From the month of *Tai* of the twenty-fourth year of the illustrious *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, which was current during the Śaka year one thousand one hundred and sixty-one,—I, Vîrâśani-Ammaiyappan Aragiya-Śoran, *alias* Edirili-Śora-Śambuvarâyan, after having received gold from Râma the Kerala, a worshipper of Âya-iṉâr (*and an inhabitant*) of Malai-mandalam,—gave to the Vishṇu temple of Chitra-meri-Malai-maṇḍala, *alias* (*the temple of*) Aruḷâḷa-Perumâḷ, (*at*) Poygai, *alias* Râjendra-Śora-nallûr, (*the village of*) Puttûr as exclusive property:—the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions; the taxes and rights (*which obtain*) within the boundaries in the four directions; all the revenue in paddy, excluding tolls and the small tax for the village-police, and including the three handfuls of paddy (?); the rice in *Kârttika*, the money in *Kârttika*, the unripe (*fruit*) in *Kârttika*, *velipayaru*,[2] the money from water and land, the tax on looms, the tax on shops, ...[3] the tax on goldsmiths, the tax on Âjîvakas, the tax on oil-mills, the money from (*the sale of*) the fish in the tank,[4] . . . .[5] the money for documents, and all other revenue in money; the *antarâyam*;[6] including all (*other*) revenue in paddy and revenue in money, including (*that for*) one *Vetti*.

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[1] The inscription No. 62 (lines 21 f.) reads நெல்லாயங்காசாயங்களும்.

[2] The literal meaning of this term would be "the hedge-beans."

[3] The meaning of காலகதப்பாட்டம் or காலக்கப்பாட்டம், as No. 62 reads, is not apparent.

[4] Compare எரிமின் மீற்ப்பணம் in No. 55, line 4*b* of the south wall.

[5] The meaning of இனவரி (the reading of No. 62) வகைந்த காசு is not apparent.

[6] This seems to be the name of some sort of revenue (*âya*).

No. 62. On the right side of the east wall.

This inscription is a duplicate of No. 61. At the end some words are lost.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] சகரயாண்டு ஆயிரத்-
[2.] தொருநூற்றறுபத்தொன்று செ-
[3.] ல்லாநின்ற ஸ்ரீதிரிபுவனச்சக்கர-
[4.] வத்திகள் சிராசராசதெவற்கு யாண்டு
[5.] இருபத்துநாலாவது தைம்மாதமு . . [1]
[6.] பொய்கையான ராசெந்திரசொழநல்-
[7.] லூர் சித்திரமெழிமலைமண்டலவிண்-
[8.] ணகரான ஆ[2]ருளாளப்பெருமாளுக்கு பு[த்]தூ[ர்*] நா-
[9.] ற்பாற்கெல்லைக்குமுட்பட்ட மெல்நொ-
[10.] க்கின மரமுங்கீழ்நொக்கின கிணறும் நஞ்செ[ச]-
[11.] ய் புன்செய் நா[ற்*]பாற்கெல்லைக்குமுட்பட்ட
[12.] கடமை குடிமைகளும் ஆயம் பாடிகாவல்
[13.] ச[3]ல்வரி எடுத்துக்கொட்டி அரிமுக்கை உட்-
[14.] படப்பல நெல்லாயங்களுங்கார்த்திகைஅ-
[15.] ரிசி கார்த்திகைக்காசு கார்த்திகைப்பச்சை வெ-
[16.] விப்பயறு நிர்நிலக்காசு தறியிறை கடையிறை கால-
[17.] க்கப்பாட்டம் தட்டார்ப்பாட்டம் ஆசுவகக[ட]மை செ-
[18.] க்குக்கடமை எரிமின்காசு இனவரி வகைக்-
[19.] த க[ா*]சு பட்டொலைக்காசு மற்றுமெப்பெர்ப-
[20.] [ட்]ட பல காசாயங்களுமந்தராம்[4] வெட்டிதனி-
[21.] [ய]ாளுட்பட அனைத்து நெல்லாயங்காசாயங்-
[22.] களுமுட்ப்படத்திருவிடையாட்டமாக ம[லை]மண்-
[23.] டலத்து ஆய[ஈ]ஞர் [சி]றை இராமன் கொளன் பக்க[ல்]

. . . .

No. 63. On the base of the east wall.

This short inscription refers to the gift of the village of Puttûr, which is also recorded in the two preceding inscriptions.

Text.

[1.] பொய்கை அ[ருளாள]னை புனைந்து புத்தூரும் ஐய்யமற கொண்டு அவர்க்கு ஊராக்கினன் செய்யமலர்மாதுயார் நின்ற மலைநாட்டு வாழ்
[2.] வணிகந் ஆதிஇராமந் கொளந் உ

Translation.

The merchant Âdi-Râma the Kerala, who lived in Malai-nâḍu, where the goddess with the red flower (*Lakshmî*) resides, having decorated Aruḷâḷar (*of*) Poygai, and having acquired as exclusive property (*the village of*) Puttûr, made it his (*the god's*) village.

No. 64. On the north wall.

This inscription is dated in the 28th year of Râjarâja-deva, which was current after the expiration of the Śaka year 1165. It records the gift of the village of Attiyûr.

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[1] Read முதல். [2] Read அ. [3] Read சி.
[4] The inscription No. 61 reads அந்தராயமும் for அந்தராம்.

Text.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] சகரையாண்டு ஆயிரத்தெ-
[2.] தாருநூற்றறுபத்தைஞ்சன்[1] மெல் செல்லாநி-
[3.] ன்ற ஸ்ரீராஜராஜதெவற்கு யாண்டு உ௰அ வத[2]
[4.] கற்கடகநாயறு முதல் சித்திரமெழிமலைமண்-
[5.] டலவிண்ணகரான பொய்கை அருளாளப்பெ-
[6.] ருமாளுக்கு அத்தியூர் தெவதானந்திருவி-
[7.] டையாட்டம் பள்ளிச்சந்தந்துக்கைபட்டி
[8.] பிடாரிபட்டி பட்டவிருத்தி வயித்தியவிருத்தி
[9.] நில நீங்கல் [நீக்கி] நாற்பாற்கெல்லையுமுட்ப-
[10.] ட்ட மெல்நொக்கின மரமுங்கீழ்நொக்கிய கிண-
[11.] றும் நஞ்செ புஞ்செய் வெட்டிதனியாள் ஆ-
[12.] [ய]ம் பாடிகாவல் கண்காணி கணக்கவரி எடுத்து-
[13.] க்கொட்டி அ[ரி]முக்கை உள்ளிட்ட நெல்ல[ா]ய-
[14.] ங்களும் வெ[ட்டி]ப்புடவை முதற்றிரமம் வகை-
[15.] ந்த காசு பட்டொ[டா]லைக்காசு முள்ளடி சின்னம் ெ-
[16.] வளிப்பயறு தாப்படிஅரிசி அச்சதறி சாலிகைத்-
[17.] தறி தூர்சகத்தறி [ப]றைத்தறி செக்கு[க்]கடமை ஆசு-
[18.] வக்கடமையுமுள்ளிட்ட காசுகடமையும் மற்-
[19.] றுமெப்பெ[த்[3]]பட்ட நெ[ல்]லாயங்களுங்காச-
[20.] ாயங்களுமுட்பட ஆயகனார்[4] சிறை இராமன் கெ-
[21.] (ர)ளசெட்டியார் பக்கல் பொன்னறக்கொண்-
[22.] டு மண்ணறப்பொய்கை அருளாளப்பெருமா-
[23.] ளுக்குத்திருவிடையாட்டமாக மண்ணற விட்-
[24.] டென் செங்கெணி விராசனி அம்மைஅப்பன் அ-
[25.] ழகிய சொழனான எதிரிலி செ[ாழ]ச்சம்புவராயனென[ன்] [||*]

Translation.

Hail! Prosperity! From the month of *Karkaṭaka* of the 28th year of the illustrious Râjarâja-deva, which was current after the Śaka year one thousand one hundred and sixty-five (*had passed*),—I, Śeṅgeṇi-Vîrâśani-Ammaiappaṉ Aṛagiya-Śoṛaṉ, *alias* Edirili-Śoṛa-Śambuvarâyaṉ, after having received gold from the Keraḷa merchant Râma, a worshipper of Âya-îṉâr,—gave to the Vishṇu temple of Chitra-meṛi-Malai-maṇḍala, *alias* (*the temple of*) Aruḷâḷa-Perumâḷ (*at*) Poygai, (*the village of*) Attiyûr as a divine gift (*devadâna*) and as exclusive property:—the trees overground and the wells underground, the wet land and the dry land, included within the boundaries in the four directions, excluding the land (*called*) Paḷḷichchandam,[5] Tukkai-paṭṭi, Piḍâri-paṭṭi,[6] Bhaṭṭa-vṛitti and Vaidya-vṛitti;[7] the revenue in paddy, excluding (*the revenue for*) one *Veṭṭi*, tolls, and the tax for the overseer of the village-police and the accountant, and including the three handfuls of paddy (?); the taxes in money, including (*that for*)

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[1] Read சின்.   [2] Read உ௰அ ஆவது.   [3] Read ர்.   [4] Read ஆயஈனார்.

[5] *Paḷḷichchandam* probably means "temple-land," just as *paḷḷi-grâmam* "a village belonging to a temple." In the inscriptions Nos. 67 and 68, *paḷḷichchandam* seems to be used in the sense of *paḷḷigrâmam* itself.

[6] *Paṭṭi* means "a measure of land sufficient for a sheep-fold;" compare *Kûttâḍi-paṭṭi* in No. 42, above. Tukkai is the same as Turkkai, *i.e.*, Durgâ, and Piḍâri is a form of Kâlî.

[7] *I.e.*, (*the land*) enjoyed by the *Bhaṭṭas* and enjoyed by the *Vaidyas*.

cloths of males and females, ...[1] the money for documents, ...[2] *veli-payaṟu*, the gleaned rice, [3] . . . . the tax on oil-mills and the tax on Âjîvakas; including all other revenue in paddy and revenue in money.

No. 65. On the west and south walls of the Îśvara Temple at Vakkaṇâpuram near Viriñchipuram.

This inscription records, that a number of people agreed to found a temple, called Okkaninṟa-nâyaṉâr, and granted to it three *velis* [4] of land belonging to Tiru-Viruñcha-puram, *i.e.*, Viriñchipuram, and a *tirumaḍaivilâgam*.[5] Okkaninṟa-nâyaṉâr was evidently the name of the Vakkaṇâpuram Temple, and may be connected with the modern name of the village. A shrine of Chaṇḍeśvara-nâyaṉâr,[6] the god, who is supposed to preside over the temple treasury, seems to have been attached to the temple.

Further, some land was granted to Vaṟittuṇai-nâyaṉâr, "the lord who is a companion on the road." This is the Tamil equivalent of Mârgasahâyeśvara, the name of the Viriñchipuram Temple, which occurs in No. 58.

The whole grant was entrusted to a certain Kambavâṇa-bhaṭṭa, whose name also appears among the signatures, which are attached to this document. Among these there are some curious denominations, which show that the villagers were fond of bearing royal names. Thus we find Vîra-Śoṟa-Brahmâ-râyaṉ, Mîṉavarâyaṉ,[7] Devarâyaṉ, Nandi-varman, Muvendirayaṉ,[8] and Chedirâyaṉ. One of the witnesses signs half in Tamil, half in Sanskrit;[9] another was called after Śiṟṟambalam [10] and a third hailed from Periya-nâḍu.

Text.

West.

[1.] ஸ்வஸ்திஸ்ரீ [||*] சண்டேஸ்வரநாயனார் அருளிச்செய்தபடிக்கு ஆழ்வார் கம்பவாண-படர்க்கு [||*] விஜாத்திவருஷத்து கார்த்திகை மீ முதல் திருவிருஞ்சபுரத்தில் கொல்லையில் தெவநெரிக்கு

[2.] தெற்க்கு கொல்லைநிலத்திலெ நாயனார் ஒக்க[நி]ன்ற நாயினாரையும் எழுந்தருள பண்ணி ஒக்கநின்றான் ஏரியும் கடி இந்த ஏரி [கி]ழும் மற்றும் இந்த நிற்கு எர்வை ஆன இடங்களிலும் திருத்த-

[3.] வாத நிலம் திருத்த கடவராகவும் [|*] திருத்துமிடத்து இற்றையநாள் ஒக்கநின்ற நாயினார்க்கு இந்த ஏரி கிழெ கட்டளை செர மூன்று வெலி நிலம் தெவ-தானம் ஆக ஸர்வமான்யம் இறையிலி ஆக வஞ[ா]-

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[1] முதற்திரமம் வகைந்த காசு seems to correspond to இனவரி வகைந்த காசு in Nos. 61 and 62.

[2] The meaning of முள்ளடி சின்னம் is not apparent.

[3] With தாப்படிஅரிசி compare *tâppiḍi* or *tâlpiḍi*, "a handful of rice, as of gleaners," in Dr. Gundert's *Malayâḷam Dictionary*. I am unable to explain the four next-following terms, each of which ends in தறி, "a loom." With சாலிகைத்தறி, compare சாலிகன் or சாலியன், "a weaver," and with தூசகத்தறி, தூசர், "washermen." பறைத்தறி seems to be connected with பறை, "the Paṟaiya caste."

[4] 1 *veli* consists of 5 *kâṇis*, 1 *kâṇi* of 100 *kuṛis*, and 1 *kuṛi* is equal to 576 square feet.

[5] This term seems to signify "the environs of a temple;" compare No. 86, line 24.

[6] Compare Âdidâsa Chaṇḍeśvara in six other inscriptions (Nos. 84, 85, 89, 110, 112 and 131), and Âdichaṇḍeśvara in Carr's *Seven Pagodas*, pp. 121, 128. The Tanjore Temple also contains a small shrine of Chaṇḍeśvara.

[7] Mîṉavaṉ, "the bearer of the fish-banner," is an epithet of the Pâṇḍya kings.

[8] This stands probably for Muv-vênd-irâyaṉ. Muvvêndu would be a synonym of Mûvaraśar, "the three kings," *i.e.*, Śeraṉ, Śoṟaṉ and Pâṇḍiyaṉ.

[9] இவை உக்ஷிணாசமுத்திலைஷ்டலை.

[10] இவை திருச்சிற்றம்பலபட்டன் எழுத்து. Śiṟṟambalam is the Tamil name of Chidambaram.

[4.] [வி]த்ரவரையும் செல்ல கடவதாகவும் [|*] இந்த மூன்று வெலி நிலமும் ஒழிந்து எற்றம் உள்ள நிலம் உடையார் வழித்துணை நாயனார்க்கு தெவதானம் ஆக கடவதாகவும் [|*] இந்த ஒக்கநின்ற நாயனார்

[5.] திருக்கொயிலை சூழ்ந்த இடத்திலும் சந்நதியிலும் எறின பல குடிக்கும் கொள்ளும் வாசல்பணம் உள்பட்ட கடமை உள்ளது இந்த ஒக்கநின்ற நாயி-நார்க்கு ஸர்வமாந்ய இறையிலி ஆன திரும-

[6.] (ம)டைவிளாகம் ஆக கடவதா[க*]வும் [|*] இந்த திருமடைவிளாகமும் இந்த தெவதானம் மூன்று வெலி நிலமும் ஒழிந்து எற திருத்தின நிலத்துக்கு திருத்தின வருஷத்துக்கு பல உபாதியும்

[7.] உள்பட நூறு குழிக்கு கலனெ நாநாழி நெல்லும் கால் பணமும் விழுக்காடு கொள்ள கடவதாகவும் [|*] இதற்க்கு எதிராமாண்டுக்கு பல உபாதியு[ம்*] உள்பட கலபற்று அற்ற மகிதாரியில் கால் வரிசை

[8.] கொள்ள கடவதாகவும் [|*] இதற்க்கு எதிராமாண்டுக்கு கலபற்று அற்ற மகிதா-ரியில் அரை வரிசை கொள்ள கடவதாகவு[ம் |*] இதற்க்கு எதிராமாண்டு முதல் அனைத்தாண்டும் கலபற்று அற்ற மகிதாரியில்

[9.] ஒன்று முக்கால் கொள்ள கடவதாகவும் [|*] இப்[ப]டிக்கு திருமலையிலெ எழு-த்து வெட்டி கொள்ளவும் [|*] இது ஸ்ரீமாஹேஸ்வரரக்ஷை இவை அதி-காரம் இலக்கப்பன் எழுத்து இவை கம்பவாணபடன் எழுத்து

South.

[1.] இவை உதயதிவாகர ஸ்ரீபஷ்டஸு இவை திருச்சிற்றம்பலபட்டன் எழுத்து இவை சைவ்வாயிராஜன் எழுத்து

[2.] இவை பெரியநாட்டு நம்பி எழுத்து இவை விரசொழப்ரஹ்மராயன் எழுத்து இவை அப்பராண்டி எழுத்[து]

[3.] இவை சமையமந்திரி எழுத்து இவை ஸ்ரீமாஹேஸ்வரவெளாரன் எழுத்து இவை மினவராயன் எழுத்து இவை [தெ]தவராயன் எழுத்து

[4.] இவை நந்திபன்மன் எழுத்து இவை அபிமாநபூஷணவெளான் எழுத்து இவை கொயில் கணக்கு மூவெந்திரயன் எழுத்து இவை செதிராயன் எழுத்து [||*]

TRANSLATION.

Let there be prosperity! According to the pleasure of Chaṇḍêśvara-nâyaṉâr, (*the following gifts were made over*) to Âṟvâr Kambavâṇa-bhaṭṭa.

From the month of *Kârtika* of the *Siddhârthin* year forward, the lord Okkaniṉṟa-nâyaṉâr shall be placed in the dry land to the south of the Devaneri (*tank*), (*which belongs*) to the dry land of Tiru-Viruñchapuram, the Okkaniṉṟâṉ-eri (*tank*) shall be constructed, and the reclaimable land below this tank and in other places, which are above the level of this water, shall be reclaimed. After they are reclaimed, three *velis* of land below this tank shall be placed at the disposal of this lord Okkaniṉṟa-nâyaṉâr as a divine gift, as a *sarvamânya* (*and*) free from taxes, to last as long as the moon and the sun. With the exception of these three *velis* of land, the elevated land shall be a divine gift to the lord Vaṛittuṇai-nâyaṉâr. (*All the land*) which pays taxes,—including the door-money (*vâśal-paṇam*), which will be taken from all houses built round and in front of the holy temple of this Okkaniṉṟa-nâyaṉâr,—shall belong to this Okkaniṉṟa-nâyaṉâr as the environs of his temple (*tirumaḍaiviḷâgam*), which shall be a *sarvamânya* (*and*) free from (*other*) taxes. One *kalam*[1] and four *nâṛis*[2] of paddy and a quarter *paṇam* shall be taken, including all

[1] Equal to 12 *marakkâls*.

[2] Equal to ½ *marakkâl*.

conditions (?*upâdhi*), per hundred *kuris* of the elevated land, which is reclaimed, in the year during which it is reclaimed, with the exception of those environs of the temple and the three *velis* of land, (*which form*) that divine gift. [The meaning of the next three clauses, which contain some unintelligible terms, seems to be, that in the next-following year, one quarter, in the next, one half, and in each further year, three quarters more than in the first year should be taken.] A document to this effect shall be engraved on the holy mountain (*tirumalai*).[1] Let the blessed Maheśvara protect this (*gift*).

This is the signature of the magistrate (*adhikâram*) Ilakkappaṉ. This is the signature of Kambavâṇa-bhaṭṭa. This is (*the signature*) of Dakshiṇâmûrti-bhaṭṭa. This is the signature of Tiruchchiṟṟambala-bhaṭṭa. This is the signature of Śaivâdhirâja. This is the signature of Nambi of Periya-nâḍu. This is the signature of Vîra-Śoṛa-Brahmâ-râyaṉ. This is the signature of Appar-âṇḍi. This is the signature of Samaya-mantrin. This is the signature of the illustrious Mâheśvara-veḷâraṉ. This is the signature of Mîṉavarâyaṉ. This is the signature of Devarâyaṉ. This is the signature of Nandivarman. This is the signature of Abhimânabhûshaṇa-veḷâṉ. This is the signature of Muvendirayaṉ, the accountant (*kaṇakku*) of the temple. This is the signature of Chedirâyaṉ.

IV.—INSCRIPTIONS AT TIRUMALAI NEAR POLÛR.

No. 66. On a buried rock in front of the gopura at the base of the Tirumalai Hill.

This inscription is dated in the 21st year of Ko-Râja-Râjakesarivarman, *alias* Râjarâja-deva, and again (*in words*) in the twenty-first year of Śoṛaṉ Arumoṛi, the lord of the river Poṉṉi, i.e., of the Kâverî. The greater part of the historical portion of this inscription is identical with that of the two Mâmallapuram inscriptions Nos. 40 and 41. Iraṭṭa-pâḍi is, however, omitted from the list of the countries conquered by the king.[2] Consequently Râjarâja-deva must have taken possession of Iraṭṭapâḍi between his twenty-first and his twenty-fifth years, the dates of Nos. 66 and 40 respectively.

The inscription records that a certain Guṇavîramâmunivaṉ built a sluice, which he called after a Jaina teacher, whose name was Gaṇiśekhara-Maru-Poṟchûriyaṉ.[3] The Tirumalai Rock is mentioned under the name Vaigai-malai, "the mountain of Vaigai." In Nos. 69 and 70, it is called Vaigai-Tirumalai, "the holy mountain of Vaigai." The name Vaigai seems to be connected with Vaigavûr, the name of the village at the base of the rock, which occurs in Nos. 67 and 68.

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] திருமகள் போலப்பெரு நிலச்செல்-
[2.] வியுந்தனக்கெயுரிமை பூண்டமை மனக்கொளக்காந்தளூர்ச்சாலை கலமறுத்தருளி வெங்-
கைநாடுங்கங்கபாடியு-

[1] By this the temple itself seems to be meant.

[2] The same is the case in the large Leyden grant (Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 210) and in an inscription published by S. M. Nateśa Śâstrî (*Madras Christian College Magazine*, Vol. V, p. 36), both of which are likewise dated in the twenty-first year.

[3] Gaṇiśekhara means "the chief of (*Jaina*) teachers." With Maru compare Marudeva (*alias* Nâbhi) and Marudevî, the names of the parents of the *Arhat* Ṛishabha (*Śatruṁjaya-mâhâtmya*, iii, 7; *Kalpasûtra*, edited by Jacobi, p. 74, line 2). Poṟchûriyaṉ means "the golden sun."

[3.] நுளம்பபாடியு[1]ந்தடிகைபாடியுங்குடமலைநாடுங்கொல்லமுங்கலிங்கமும் எண்டிசை புகழ் தரவிழமண்டலமும் திண்டிறல் வென்றித்த-

[4.] ண்டாற்கொண்ட[த்தெ]ழில்[2] வளருழி எல்லாயாண்டும் தொழுதெழ விளங்கு[3] யாண்டெ செழிஞரைத்தேசு கொள் ஸ்ரீகொவி-

[5.] ராஜஇராஜகெசரிபந்மா[ன ஸ்ரீ]இராஜஇராஜதெவர்க்கு யாண்டு உ௰க ஆவது அலை புரியும் புனற்பொன்னி ஆறுடைய சொழன்

[6.] அருமொழிக்கு யாண்டு இருபத்தொன்றாவதென்றுங்கலை புரியுமதிநிபு[4]ணன் வெண் கிழான்

[7.] கணிச்[செ]சக்கரமருபொற்சூரியன்றன் நாமத்தால் வாமநிலை நி[ற்ற]குங்-

[8.] கவிஞ்ஞிட்டு[6] நீடிிர் வைய்கை மலைக்கு நீடுழி[7] இரு மருங்கும் நெல் விளைய-

[9.] க்கண்டொன் குலை புரியும் படை அரைசர் கொண்டாடும் பாதன் குணவிர-மாமுநிவன்

[10.] குளிர் வைய்கைக்கொவெய் [||*]

TRANSLATION.

Hail! Prosperity! In the 21st year of (*the reign of*) the illustrious Ko-Râja-Râjakesarivarman,[5] *alias* the illustrious Râjarâja-deva, who,—while both the goddess of fortune and the great goddess of the earth, who had become his exclusive property, gave him pleasure,—was pleased to build a jewel-like hall at Kândalûr and conquered by his army, which was victorious in great battles, Veṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam and Îṛa-maṇḍalam, which is famed in the eight directions; who,—while his beauty was increasing, and while he was resplendent (*to such an extent*) that he was always worthy to be worshipped,—deprived the Śeṛiyas of their splendour,—and (*in words*) in the twenty-first year of Śoraṉ Arumoṛi, who possesses the river Poṉṉi, whose waters are full of waves,—Guṇavîramâmunivaṉ, whose feet are worshipped by kings of destructive armies, the lord (? *ko*) of the cool Vaigai,—having given a sluice,[6] which is worthy of being preserved in a good state (*and which is called*) by the name of Ganiśekhara-Maru-Poṛchûriyaṉ, the pure master, who is skilled in the elegant arts and very clever,—saw the paddy grow for a long time on both sides of the high mountain of Vaigai (*Vaigai-malai*).[7]

No. 67. ON A PIECE OF ROCK ON THE TOP OF THE TIRUMALAI HILL.

This inscription is dated in the 12th year of Ko-Parakesarivarman, *alias* Uḍaiyâr Râjendra-Choḷa-deva. It opens with a long list of the countries which the king had conquered. Among these we find "the seven and a half *lakshas* (*of revenue*) of Iraṭṭa-pâḍi," which Râjendra-Choḷa took from Jayasiṁha. This conquest must have taken place between his 7th and 10th years, as another of Râjendra-Choḷa's inscriptions, which is dated in his 7th year,[8] does not mention it, while it occurs in some unpublished Tanjore

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[1] An செ seems to stand above யு.

[2] The two inscriptions No. 40 and No. 41 read தன்னெழில்.

[3] The inscriptions No. 40 and No. 41 read தொழுதக விளங்கும்.

[4] பு looks like பு.

[5] Instead of *râja*, this inscription uses the Tamil form *irâja*, and consequently, instead of *Ko-Râja*, which is found in the Mâmallapuram inscriptions Nos. 40 and 41, the form *Ko-v-irâja*.

[6] கவிஞ்ஞ must be a corruption of கலிங்கு which occurs in two other Tirumalai inscriptions (Nos. 69 and 77).

[7] This seems to mean nothing but that he lived to an old age.

[8] *Madras Christian College Magazine*, Vol. V, p. 41.

inscriptions of the 10th year.[1] The Jayasiṁha of the present inscription can be no other than the Western Châlukya king Jayasiṁha III. (about Śaka 940 to about 964), who, according to the Miraj grant, "warred against the Chola,"[2] and who, in another inscription, is called "the lion to the elephant Râjendra-Choḷa."[3] Consequently, "the seven and a half *lakshas* of Iraṭṭapâḍi" have to be taken as a designation of the Chalukyan empire,[4] which, in two Eastern Chalukya grants, is called "the Dekhan which yields seven and a half *lakshas*."[5] As both Râjendra-Choḷa and Jayasiṁha III. boast of having conquered the other, it must be assumed that either the success was on both sides alternately, or that neither of the two obtained a lasting advantage. If, in order to identify Râjendra-Choḷa, the enemy of Jayasiṁha III., we turn to the table of the Eastern Chalukya Dynasty, which is found on page 32, above, we find that he cannot be that Râjendra-Choḍa, who reigned from Śaka 985 to 1034. Undoubtedly, the enemy of Jayasiṁha III. was that Râjendra-Choḍa of the *Sûryavaṁśa*, whose daughter Ammaṅga-devî was married to the Eastern Chalukya king Râjarâja I.[6] (Śaka 944 to 985). He is further identical with that Râjendra-Choḍa, who was the son of Râjarâja of the *Sûryavaṁśa*, and whose younger sister Kûndavâ was married to the Eastern Chalukya king Vimalâditya[7] (Śaka 937 (?) to 944). From certain Tanjore inscriptions it can be safely concluded, that he was the successor of his father Râjarâja-deva, whose time I have tried to fix in the introduction of No. 40, above. Râjendra-Choḷa's name occurs also on the seal of the large Leyden grant, and he is in all probability identical with the Madhurântaka, *i.e.*, "the destroyer of Madura," who issued that grant after the death of his father Râjarâja.[8]

Among the other countries, which Râjendra-Choḷa is said to have conquered, the two first in the list are Iḍaituṟai-nâḍu, *i.e.*, the country of Edatore, the head-quarters of a tâlluqa in the Maisûr District, and Vaṉavâśi, *i.e.*, Banawâsi in the North Kanara District of the Bombay Presidency. With Koḷḷippâkkai compare Kollipâke, which, according to Mr. Fleet,[9] was one of the capitals of the Western Châlukya king Jayasiṁha III. Îram or Îra-maṇḍalam is Ceylon. "The king of the South" (*Teṉṉavaṉ*) is the Pâṇḍya king. Of him the inscription says, that he had formerly given the crown of Sundara to the king of Ceylon, from whom Râjendra-Choḷa took that crown of Sundara. The name Sundara occurs in the traditional lists of Pâṇḍya kings.[10] In the present inscription, the term "the crown of Sundara" seems to be used in the sense of "the crown of the Pâṇḍya king," and the composer of the historical part of the inscription seems to have known Sundara as a former famous member of the Pâṇḍya dynasty. But no conclusions as to the date of Sundara can be drawn from this mention of his name. The names of the Pâṇḍya king, who was conquered by the king of Ceylon, and of the king of Ceylon, who was conquered by Râjendra-Choḷa, are not mentioned. The inscription further

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[1] The conquest of "the high mountains of Navanedikkula (?)" took also place between the 7th and 10th years, but subsequently to the war against Jayasiṁha.

[2] *Ind. Ant.* Vol. VIII, p. 18.

[3] *Râjendra-Choḷa-gaja-mrigarâja; Ind. Ant.* Vol. V, p. 15, lines 13 f. Mr. Rice's *Mysore Inscriptions*, p. 149.

[4] See the remarks of Sir W. Elliot in Carr's *Seven Pagodas*, pp. 138 ff.

[5] See No. 39, line 26, and *Ind. Ant.* Vol. XIV, p. 51, line 29.

[6] See p. 51, above.

[7] *Ind. Ant.* Vol. XIV, p. 50.

[8] See lines 86 to 88 of the large Leyden grant; Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 208.

[9] *Kanarese Dynasties*, p. 44.

[10] Sewell's *Lists of Antiquities*, Vol. II, pp. 218 ff. Dr. Caldwell's *Comparative Grammar*, pp. 139 ff. of the Introduction and pp. 535 ff.

records that Râjendra-Chola vanquished the Keraḷa, *i.e.*, the king of Malabar. With Śakkara-koṭṭam, whose king Vikrama-Vîra was defeated by Râjendra-Chola, compare Chakrakoṭa, whose lord was conquered by the Western Châlukya king Vikramâditya VI.,[1] and Chakragoṭṭa, which was taken by the Hoysaḷa king Vishṇuvardhana.[2] Madura-maṇḍalam is the Pâṇḍya country, the capital of which was Madurạ. Oḍḍa-vishaya, the country of the Oḍḍas or Oḍras[3] and the U-cha of Hiuen-Tsiang,[4] is the modern Orissa. Kośalai-nâḍu is Southern Kosala, the Kiao-sa-lo of Hiuen-Tsiang,[5] which, according to General Cunningham, corresponds to the upper valley of the Mahânadî and its tributaries.[6] Takkaṇalâḍam and Uttiralâḍam are Northern and Southern Lâṭa (*Gujarât*). The former was taken from a certain Raṇaśûra. Further, Râjendra-Choḷa asserts that he conquered Vaṅgâḷa-deśa, *i.e.*, Bengal, from a certain Govindachandra and extended his operations as far as the Gaṅgâ. The remaining names of countries and kings I have been unable to identify.

The inscription mentions Tirumalai, *i.e.*, "the holy mountain," and records a gift to the temple on its top, which was called Kundavai-Jinâlaya, *i.e.*, the Jina temple of Kundavai. According to an Eastern Chalukya grant[7] (and an unpublished Chidambaram inscription[8]), Kûndavâ (*or* Kundavai) was the name of the daughter of Râjarâja of the *Sûryavaṁśa*, the younger sister of Râjendra-Choḷa, and the queen of the Eastern Chalukya king Vimalâditya. The Tanjore inscriptions mention another, still earlier Kundavai, who was the daughter of the Choḷa king Parântaka II., the elder sister of the Choḷa king Râjarâja-deva, and the queen of the Pallava king Vandyadeva.[9] It seems very probable that it was one of these two queens, *viz.*, either the younger sister or the aunt of the then reigning sovereign Râjendra-Choḷa, who founded the temple on the top of the Tirumalai Rock and called it after herself. As Tirumalai is much closer to the Pallava country, than to the country of the Eastern Chalukyas, we shall scarcely be wrong in attributing the foundation of the temple rather to the king's aunt, who was a Pallava queen, than to his younger sister, who was married to an Eastern Chalukya king.

According to this and the next inscription, the village at the foot of the Tirumalai Hill bore the name of Vaigavûr and belonged to Mugai-nâḍu, a division of Paṅgaḷa-nâḍu, which formed part of Jayaṅkoṇḍa-Choḷa-maṇḍalam.

With the text of the subjoined inscription, I have compared four other inscriptions of Râjendra-Choḷa, *viz.*, 1. the inscription No. 68, which is likewise dated in the 12th year; 2. an undated inscription of the Kailâsanâtha Temple at Uttaramallûr in the Chingleput District, an impression of which I owe to the kindness of Mr. R. Sewell; 3. an inscription of the Bṛihadîśvara Temple at Tanjore (15th year); and 4. an inscription of the Chidambaram Temple (24th year).

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[1] Dr. Bühler's *Vikramâṅkacharita*, sarga iv, verse 30.

[2] Mr. Fleet's *Kanarese Dynasties*, p. 66.

[3] Sanskrit: Oḍra; Telugu: Ôḍhrulu, the inhabitants of Ôḍhra-dêśa; Kanarese: Oḍḍaru; Tamil: ஒட்டர் or ஒட்டியர், the inhabitants of ஒட்டம் or ஒட்டியம்.

[4] Beal's *Si-yu-ki*, Vol. II, p. 204.

[5] *Ibid.* p. 209.

[6] *Arch. Survey of India*, Vol. XVII, p. 68.

[7] *Ind. Ant.* Vol. XIV, p. 53, lines 60 f.

[8] See paragraph 5 of my *Progress Report for February, March and April* 1888, Madras G. O., 27th July 1888, No. 745, Public.

[9] See paragraph 8 of my *Progress Report for July, August and September* 1888, Madras G.O., 7th November 1888, No. 1050, Public.

Text.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] திருமன்னி வளரவிரு நிலமடந்தையும் பொர்ச்சயப்பாவையுஞ்சீர்த்-தனிச்செல்வியுந்தன் பெருந்தெவியராகி இன்புற[1] நெடு இயல்[2] ஊழியுள் இடைது-

[2.] றைநாடுந்துடர் வனவெலிப்படர் வனவாசியுஞ்சுள்ளிச்சூழ் மதிட்கொள்ளிப்பாக்கையு-நண்ணற்கரு முரண்[3] மண்ணைக்கடக்கமும் பொரு கடல் · ஈழத்தரசர் தமுடியும் ஆங்க-

[3.] வர் தெவியரொங்கெழின்முடியுமுன்னவர் ப[க்]கல்தென்னவர் வைத்த சுந்தரமுடி-யும் இந்திரநாரமுந்தெண்டிரை ஈழமண்டலமுழுவதும் எறி படைக்கெரளர்

[4.] முறைமையிற்சூடுங்குலதனமாகிய பலர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்சங்கதிர் வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்சென-

[5.] வில்[4] இருபத்தொரு காலரைசுகளை கட்ட பரசுராமன் மெவருஞ்சாந்திமத்திவரண் கருதி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசங்-கியில் மு-

[6.] துகிட்டொளித்த சயசிங்கன்[5] அளப்பெரும்[6] புகழொடும் பீடியல்[7] இரட்டபாடி எழரை இலக்கமுநவநெதிக்குலப்பெருமலைகளும் விக்கிரமவீரர் சக்கரகொட்டமு-

[7.] முதிரபடவல்லை மதுரமண்டலமும் காமிடைவளையநாமணைக்கொணமும் வெஞ்சிலை-வீரர் பஞ்சப்பள்ளியும் பாசுடை[8]ப்பழநன்மாசுணிதெசமும் அயர்வி-

[8.] ல் வண் கிர்த்தியாதிநகரவையிற்சந்திரன்றொல் குலத்திரதரனை விளையமர்க்களத்துக்கி-ளையொடும் பி[டித்]துப்பல தனத்தொடு நிறை குலதன[க்]குவை-

[9.] யுஞ்சிட்டருஞ்[9]செ[றி] மிளையொட்ட[10]விஷெயமும் பூசுரர் செர் நல்கொசலைநாடு-தன்மபாலனை வெம் முனையழித்து வண்டுறை சொலைத்தண்டபுத்தி[11]யுமிரண-

[10.] சூரனை முரணுறத்தாக்கித்திக்கணை கிர்த்தித்தக்கணலாடமுங்கொவிந்தசந்தன் மாவிழி-ந்தொடத்தங்காத சாரல் வங்காளதெசமுந்தொடு கடற்சங்குகொட்டன் மஹீபாலனை

[11.] வெஞ்சம[12] வளாகத்தஞ்சுவித்தருளி ஒண்டிறல் யானையும் பெண்டிர் பண்டாரமு-நித்திலநெடுங்கடலுத்தி[ர]லாடமும் வெறி[13] மணற்றீர்த்தத்தெறி புனற்கங்கையு-மா[ப்]-

[12.] பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான உடையார் ஸ்ரீராஜெந்த்ர-சொழதெவற்கு யாண்டு ௰உ ஆவது [ஜ]யங்கொண்டசொழமண்டலத்து பங்கள-நாட்டு நடுவில்

[13.] வ[க]ை முகைநாட்டுப்பள்ளிச்சந்தம் வைகலூர்த்திருமலை ஸ்ரீகுந்தவைஜிநாலயத்து தெவற்குப்பெரும்பாணப்பாடிக்கரைவழிமல்லியூர் இருக்கும் வ்யா-

[14.] வாரி நந்தப்பயன் மணவாட்டி சாமுண்டப்பை வைத்த திருநந்தாவிளக்கு [||*] ஒன்றிநுக்குக்காசு இருபதும் [திரு]வமுதுக்கு வைத்த காசு பத்தும் [||*]

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[1] Other inscriptions read இன்புற.

[2] An inscription at Uttaramallûr reads நுரயர்.

[3] The ர of முரண் looks almost like க.

[4] A Tanjore inscription reads சினவி for செனவில்.

[5] சி looks like சீ.

[6] A Tanjore inscription reads அளப்பரும்.

[7] An inscription at Uttaramallûr reads பிடி instead of பீடியல்.

[8] Other inscriptions read பாசடை.

[9] The Uttaramallûr and Tanjore inscriptions read கிட்டருஞ்.

[10] A Chidambaram inscription reads புனவொட்ட instead of மிளையொட்ட.

[11] The Chidambaram and Tanjore inscriptions read புத்தி.

[12] The inscription No. 68 reads சமர் for சம.

[13] An Uttaramallûr inscription reads எறி.

[14] The remainder of the inscription is written in faint and small characters, and seems to be a rough postscript, which was added after the bulk of the inscription had been carefully engraved by a skilled stone-mason.

Translation.

Hail! Prosperity! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Uḍaiyâr Śrî-Râjendra-Choḷa-deva, who,—during his long life (*which resembled that of*) pure people, (*and in which*) the great goddess of the earth, the goddess of victory in battle, and the beautiful and matchless goddess of fortune, who had become his great queens, gave him pleasure, while (*his own*) illustrious queen was prospering,—conquered with (*his*) great and warlike army Iḍaiturai-nâḍu; Vaṉavâsi, the roads (*to which are bounded by*) continuous walls of trees; Kollippâkkai, whose walls are surrounded by *śuḷḷi* (*trees*); Maṇṇaikkaḍakkam of unapproachable strength; the crown of the king of Îṛam, (*which is situated in the midst of*) the rough sea; the exceedingly beautiful crown of the queen of the king of that (*country*); the crown of Sundara, which the king of the South (i.e., *the Pâṇḍya*) had formerly given to that (*king of* Îṛam); the pearl-necklace of Indra; the whole Îṛa-maṇḍalam on the transparent sea; the crown praised by many, a family-treasure, which the spear-throwing (*king of*) Keraḷa usually wore; the garland of the sun (?); many ancient islands, which are the old and great guards of the shore, against which conches are dashed; the crown of pure gold, worthy of Lakshmî; which Paraśurâma, who, out of anger, bound the kings twenty-one times in battle, having thought the fort of the island of Śândima (i.e., *Śântimat* ?) unapproachable, had deposited (*there*); the seven and a half *lakshas* of Iraṭṭa-pâḍi—through the conquest of which immeasurable fame arose—(*of*) Jayasiṁha, who, out of fear and full of revenge, turned his back at Muśaṅgi (?) and hid himself; the high mountains of Navanedikkula; Śakkara-koṭṭam (*belonging to*) Vikrama-Vîra; Madura-maṇḍalam with the fort of Mudira-paḍa (?); Nâmaṇaik-koṇam, which is surrounded by dense groves; Pañchappaḷḷi (*belonging to*) Veñjilai-Vîra[1]; the good Mâśuṇi-deśa, where leaves and fruits are green; the large heap of family-treasures, together with many (*other*) treasures, (*which he carried away*) after having seized Dhîratara of the old race of the moon, together with his family, in a fight which took place in the hall (*at*) Âdinagar, (*a city*) which is famous for its unceasing abundance; Oḍḍa-vishaya, whose copious waters are difficult to approach; the good Kośalai-nâḍu, where *Brâhmaṇas* assemble; Daṇḍabutti (i.e., *Daṇḍa-bhukti*), in whose gardens bees abound, (*and which he acquired*) after having destroyed Dharmapâla in a hot battle; Takkaṇa-lâḍam (i.e., *Dakshiṇa-Lâṭa*), whose fame reaches (*all*) directions, (*and which he occupied*) after having forcibly attacked Raṇaśûra; Vaṅgâḷa-deśa, where the rain does not last (*long*), and from which Govindachandra, having lost his fortune, fled; elephants of rare strength, (*which he took away*) after having been pleased to frighten in a hot battle Mahîpâla of Śaṅgu-koṭṭam (?), which touches the sea; the treasures of women (?); Uttira-lâḍam (i.e., *Uttara-Lâṭa*) on the great sea of pearls; and the Gaṅgâ, whose waters sprinkle *tîrthas* on the burning sand:—

Châmuṇḍappai, the wife of the merchant Nannappayaṉ, who lives at Perumbâṇappâḍi, (*alias*) Karaivaṛi-malliyûr, gave a *tirunandâ* lamp to the temple (*called*) Srî-Kundavai-Jinâlaya (*on*) the holy mountain (*Tirumalai*) (*at*) the *paḷḷichchandam*[2] of Vaigavûr in Mugai-nâḍu, a division in the middle of Paṅgaḷa-nâḍu, (*which forms part*) of Jayaṅkoṇḍa-Śoṛa-maṇḍalam.

Postscript.

Twenty *kâśus* were given for one (*lamp*) and ten *kâśus* for the sacred food.

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[1] Literally, "the hero of the cruel bow." Compare வெஞ்சிலைச்செல்வன், an epithet of Vîrabhadra as bearing a cruel bow (*Winslow*).

[2] This term probably means "a village belonging to a temple," "a holy village;" see p. 91, note 5.

No. 68. On a rock buried underneath the steps between the Gopura and the Painted Cave.

Like the preceding inscription, this one is dated in the 12th year of Ko-Parakesari-varman, *alias* Udaiyâr Râjendra-Choḷa-deva. It records the gift of a lamp to the god of the Tirumalai Temple, who seems to have been called Ârambhanandin, and allots money for the maintenance of this lamp and of another lamp, which had been given by "Śinnavai, the queen of the Pallava king." Like Kundavai, the queen of the Pallava king Vandyadeva,[1] this was probably a Choḷa princess, who was married to a Pallava king.

Text.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] திருமன்னி வளர இரு [நி]லமடந்தையும் பொர்ச்ச-
[2.] யப்பாவையுஞ்சீர்த்தனிச்செல்வியுந்தன் பெருந்தெவியராகி இன்பு-
[3.] [ற] நெடு தியல் ஊழியுள் இ[டை]துறைநாடுந்துடர் வனவெலி-
[4.] ப்பட[ர் வ]னவாசியுஞ்சுள்ளிச்சூழ் மதிட்கொள்ளிப்பாக்கையுநண்-
[5.] ணற்கரு மு[ர]ண் மண்ணைக்கடக்கமும் பொரு கடல் ஈழத்தரசர் தமுடியும் ஆங்க-
[6.] வர் தெவியரொங்கெழில் முடியும் முனவர் பக்கல்த்தென்னவர் வைத்த சுந்-
[7.] தரமுடியும் இந்திரநாரமுந்தெண்டிரை ஈழமண்டலமுழுவதும் எறி படைக்கெரள-
[8.] ர் முறைமையிற்சூடுங்குலதனமாகிய பலர் புகழ் முடியுஞ்செங்கதிர் மாலையுஞ்-
[9.] சங்கதிர் வெலைத்தொல் பெருங்காவற்பல பழந்திவுஞ்செருவிற்சினவில் இருப-
[10.] த்தொரு காலரைசுகளை கட்ட பரசுராமன் மெலவருஞ்[2]சாந்திமத்திவரண் கரு-
[11.] தி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முசங்-
[12.] கியில் முதுகிட்டொளித்த சயசிங்கன் அளப்பெரும் புகழொடும் பீடிய-
[13.] ல் இரட்டபாடி எழரை இலக்கமுநவநெதிக்குலப்பெருமலைகளும் விக்கிரமவி-
[14.] ரர் சக்கரகொட்டமுமுதிரபடவல்லை மதுரமண்டலமும் காமிடைவளையநாமலைக்கொண-
[15.] மும் வெஞ்சிலைவிரர் பஞ்சப்பள்ளியும் பாசுடைப்பழநன்மாசுணிதெசமுமயர்-
[16.] வில் வண் கிர்த்தி ஆதிநகரவையிற்சந்திரன்றொல் குலத்திரதரனை விளையமர்க்[க]ளத்து-
[17.] க்கிளையொடும் பிடித்துப்பல தனத்தொடு நிறை குலதனக்குவையுங்கிட்டருஞ்- செறி மிளை-
[18.] யொட்டவிஷயமும் பூசுரர் செர் நல்க்கொசலைநாடுதன்மபாலனை வெம் முனையழித்து வண்டு-
[19.] றை சொலைத்தண்டயுத்தியுமிரணசூரனை முர[3]ணுறத்தாக்கித்திக்கணை கிர்த்திதக்கண- லாடமுங்கொவிந்தசந்தன்
[20.] மாவிழிந்தொடத்தங்காத சாரல் வங்காளதெசமுந்தொடு கடற்சங்குவொடன்[4] உஹறிவாளனை வெஞ்சமர் வளா[க]-
[21.] த்தஞ்சுவித்தருள[5] ஒண்டில்[6] யானையும் பெண்டிர் பண்டாரமும் நித்தல[7]நெடுங்கட- லுத்திரலாடமும் வெறி மணற்றி[ர்]-
[22.] த்தத்தெறி புனற்கங்கையுமா[ப்]பொரு தண்டாற்கொண்ட கொப்பரகெசரிபன்மரான உடையார் ஸ்ரீராஜெந்த்ரசொழ-[8]
[23.] தெவற்கு யாண்டு ௰௨ ஆவது ஜயங்கொண்டசொழமண்டலத்துப்பங்களநாட்டு நடுவில் வகை முகைநாட்டுப்பள்ளி-

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[1] See page 97, above.

[2] The inscription No. 67 reads மெவருஞ்.

[3] ர looks like ரு.

[4] The inscription No. 67 reads சங்கு கொட்டன்.

[5] The inscription No. 67 reads அருளி.

[6] The inscription No. 67 reads ஒண்டிறல்.

[7] The inscription No. 67 reads நித்தில.

[8] Read ழ or ல.

[24.] ச்சஙம் வைகவூர்த்திருமலை தேவர்க்கு [இ]ளையமணிநங்கை வைத்த திருநந்தாவிளக்-
கொன்று [|*] இதற்கு பூமி திருத்தக்குடுத்த

[25.] காசு இருபது [|*] இப்பூமியால் சந்த்ராதித்தவற[1] இவ்விளக்கு இப்பள்ளி உடைய
ஆரம்பணந்திக்கு நித்தம் நந்தாவிளக்கொன்று-

[26.] ம் [|*] பல்லவரையர் தேவிய[ா]ர் சிண்ணவையார் சந்த்ராதித்தவற[3] வைத்த
நந்தாவிளக்கொன்றுக்கு குடுத்த காசு அறுபது [||*]

TRANSLATION.

Hail! Prosperity! In the 12th year of (*the reign of*) Ko-Parakesarivarman, *alias* Udaiyâr Śrî-Râjendra-Chola-deva, *etc.*,[4]—Ilaiyamani-nangai gave one *tirunandâ* lamp to the god of the holy mountain (*Tirumalai*) (*at*) the *pallichchandam* of Vaigavûr in Mugai-nâḍu, a division in the middle of Paṅgala-nâḍu, (*which forms part*) of Jayaṅkoṇḍa-Śoṙa-maṇḍalam. Twenty *kâśus* were given for cultivating the land (*granted*) for (*the maintenance of*) this (*lamp*). By (*the produce of*) this land, this lamp (*shall be kept up*) daily as a *nandâ* lamp for Ârambhanandin, the lord of this temple, as long as the moon and the sun endure. Sixty *kâśus* were given for one *nandâ* lamp, which had been given, for as long as the moon and the sun endure, by Śinnavai, the queen of the Pallava king.

No. 69. On the wall of a maṇḍapa at the base of the Tirumalai Rock, to the left of the entrance.

This inscription is dated in the tenth year of Ko-Mâṟavarman[5] Tribhuvanachakravartin Vîra-Pâṇḍya-deva and records the building of a sluice at Vaigai-Tirumalai.

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] [கோ]மாறபன்ம[ர்] திரிபுவநசக்ரவத்தி [ஸ்ரீ]வீரபாண்டியதேவர்க்கு
[2.] யாண்டு பத்தாவது வைகைத்திருமலை மதகெரிக்கு கலிங்கு கட்டுவித்தான் ரா-
[3.] ஜராஜவளநாட்டுத் திருமுனைப்பாடிநாட்டு பாண்டை[ட]யூர்மங்கலங்கிழான்
[4.] அம்பலப்பெருமாளான சினத்தரையன் [|*] யதேதாயஜ[ய]தா உ

TRANSLATION.

Hail! Prosperity! In the tenth year of Ko-Mâṟavarman Tribhuvanachakravartin, the illustrious Vîra-Pâṇḍya-deva,—Ambala-Perumâḷ, *alias* Śinattaraiyaṉ, the headman (*kiḻâṉ*) (*of*) Pâṇḍaiyûr-maṅgalam in Tirumunaippâḍi-nâḍu, (*a division*) of Râjarâja-vaḷa-nâḍu, caused to be built a sluice for the Madageri (*tank*) (*near*) the holy mountain of Vaigai (*Vaigai-Tirumalai*). Let this pious work be victorious!

No. 70. On the wall of a maṇḍapa at the base of the Tirumalai Rock, to the right of the entrance,—first inscription.

This inscription is dated in the 12th year of Râjanârâyaṇa Śambuvarâja[6] and records the setting up of a Jaina image on Vaigai-Tirumalai, *i.e.*, on the holy mountain of Vaigai.

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[1] Read வணா.
[2] This letter may also be read ரி.
[3] Read வணா.
[4] The historical part of this inscription is identical with that of No. 67.
[5] மாறன் was a title of the Pâṇḍya kings; see Winslow.
[6] See the introduction of No. 52.

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] ராஜநாராயணன் சம்புவராஜர்க்கு யா-
[2.] ண்டு ௰உ வது பொன்னூர் மண்ணைபொன்னாண்டை
[3.] மகள் நல்லாத்தாள் வைகைத்திருமலைக்கு எழியருள-
[4.] ப்பண்ணின ஸ்ரீவிஹாரநாயனார் பொன்னெயில்-
[5.] நாயநீ [|*] யஜெஹாயஜ்ஞயகு உ

TRANSLATION.

Hail! Prosperity! In the 12th year of Râjanârâyaṇa Śambuvarâja,—Nallâttâḷ, the daughter of Maṉṉai-Poṉṉâṇḍai, (*an inhabitant*) of Poṉṉûr, caused the blessed Vihâra-nâyaṉâr, Poṉṉeyil-nâtha,[1] to be raised to the holy mountain of Vaigai (*Vaigai-Tirumalai*). Let this pious work be victorious!

No. 71. ON THE WALL OF A MAṆḌAPA AT THE BASE OF THE TIRUMALAI ROCK, TO THE RIGHT OF THE ENTRANCE;—SECOND INSCRIPTION.

TEXT.

[1.] சிற்றினங்கைக்கு இட்ட துரவு அருள்மொழிதெவர்புரத்து
[2.] இடையாறன் அப்பன் பெரிய பிள்ளை உள்ளிட்டார் தன்-
[3.] மம் [||*]

TRANSLATION.

A well, which was given, (*in order to procure merit*) to Śirṟiṉaṅgai,[2] the pious gift of the brothers of the eldest son of Iḍaiyâṟaṉ Appaṉ, (*an inhabitant*) of Aruḷ-moṟi-devar-puram.

No. 72. ON THE SOUTH WALL OF A MAṆḌAPA AT THE BASE OF THE TIRUMALAI ROCK.

This inscription is dated in the *Ânanda* year, which was current after the expiration of the Śaka year 1296, and during the reign of Ommaṇa-uḍaiyar, the son of Kambaṇa-uḍaiyar and grandson of Vîra-Kambaṇa-uḍaiyar.[3] Like No. 52, above, the inscription is a receipt for the cost of some land, which a certain Vishṇu-Kambuḷi-nâyaka seems to have bought from the villagers of Śambukula-Perumâḷ-agaram, *alias* Râjagambhîra-chaturvedi-maṅgalam.[4] This village belonged to Murugamaṅgala-paṟṟu[5] in Maṇḍaikuḷa-nâḍu, a division of Palakuṉṟa-koṭṭam,[6] which formed part of Jayaṅkoṇḍa-Choḷa-maṇḍalam. The four last lines, which consist of signatures, have not been transcribed, as they are somewhat obliterated. The following are the readable names of villages, which occur at the beginnings of the different signatures:[7]—Kumâṇḍûr, Murugappâḍi, Periya-Kâṭṭeri, Vaṅgipp[u]ṟam.

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[1] With பொன்னெயில்நாயநீ, "the lord of the golden fortress," compare பொன்னெயிற்கோன், which, according to Winslow, is the same as அருகன் (*Arhat*).

[2] This seems to have been a female relative of the donors. The title *naṅgai*, 'lady,' is also borne by a female person in No. 68, line 24.

[3] See the introduction of No. 86, below.

[4] These two names of the village are evidently derived from Râjagambhîra-Śambuvarâyaṉ and his *biruda* Śambukula-Perumâḷ; see No. 74.

[5] The same occurs in No. 81.

[6] This is also found in No. 74.

[7] The last signature is: இவ்வகரத்து ஊர்க்கணக்கு ஜயங்கொண்[ட]சொழப்பிரமாராயன் எழுத்து; "the signature of Jayaṅkoṇḍa-Śoṟa-Brahmâ-râyaṉ, the village-accountant of this place."

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] ஸ்ரீமது¹மஹா[ம]ண்டலி[க]ன் அரிராயவிபாடன் பா-
[ஷை]க்கு² தப்புவ ராயர் கண்டன் பூறுவதக்ஷி-
[2.] ணபஸ்சிமோத்தரஸ[முத்]ராதிப[தி] ஸ்ரீவீரகம்பணஉடை[ய]ர் குமாரஸ்ரீகம்பணஉடை-
யர் குமாரர் ஸ்ரீஜம்மணஉடை-
[3.] யற்கு ப்ருதிவி³ராஜ்யம் செல்ல[ா*]நின்ற சகாப்தம் ௲௨௱[௯௰]௬ மேல் செல்லா-
நின்ற ஆனந்தஸம்வத்ஸரத்து மகரநா[ய*]ற்று பூர்வபக்ஷத்-
[4.] து அட்டமியும் திங்கள் கிழமையும் பெற்ற உத்திரட்டாதி நாள் செயங்-
கொண்டசோழமண்டலத்துப்பலகுன்றக்கோட்ட-
[5.] த்து மண்டைகுளநாட்டு முருகமங்கலப்பற்று சம்புகுலப்பெருமாள்அகர(ம்)மான.
இராசகெம்பீரச்சதுர்வேதிமங்கலத்து
[6.] மஹாஜநங்கள்⁴ துளுநாட்டுக்குள்ளு அலசுநாட்டு [ஓ]ளமுகையமனம் ஒக்கல் வழி
தெ[ந]யனத்தி ஆடவளநர் அளிய ஸ்ரீவிஷ்ணு-
[7.] கம்பரிநாயக்கற்கு ஸிலாலேகை ப்ரமா(ம)ணம் பண்ணிக்குடுத்த[படி] [||*] [இ]வ்வ-
காத்துக்கெருக்கழனியில் ராஜகம்பீரந் கண்ணாற்றில்
[8.] குடமாவடி சூழ்ந்த சிறுப்பிள்ளார் பாள் அரைமாவில் மேலவரப்புக்கு கிழக்கு
[|*] இக்கண்ணாற்றுக்கு வடக்கு சிங்கர் அரை[மா]-
[9.] மாவில் மேலவ[ரப்]புக்கு கிழக்கு [|*] இவ்வரைமாவில் வரப்புச்செவ்வைக்குத்-
தெற்கு [|*] சுறுவிலி அடி அரைமாவில் கீ-
[10.] [ழ்]வரப்புச்செவ்வைக்கு [மேற்]கு [|*] இதன் தென்கிழக்கு அத்[தி]அ[ப்ப]அ-
ரைமாவில் வடக்கு வரப்புக்கு . . . . . . கை[ய]ா[ன]
[11.] மேலைக்காணியில் கீழைவரப்புச்செவ்வைக்கு மேற்கு [|*] இக்கண்ணாற்றுக்கு
தெற்கு பொற்கட்டி . . . . . . யில் [கீ]வர-
[12.] ப்புச்செவ்வைக்கு மேற்கு [|*] இன்னிலத்தில் தெற்கில் பெரிய மஞ்சு மேல்
தலை [வற] வடக்கும் [|*] இதுக்கு உட்பட்ட காணி ௰அ . . . . .
கவும் பா-
[13.] ஜகெம்பீரந் வதிக்கு மேற்கு கண்ணாற்று வடக்கு காணி எஉ ம் [|*] இ-
க்கண்ணாற்றுக்கு தெற்கு காணி சுஉ [ம்] . . . . . . ஆக காணி
[14.] கூ௰உ ஒரும் குழி ௬௲ இக்குழி நாலாயிரமும் [||*] கொல்லையாவது வடகாட்டில்
பெருமாங்கொண் கொல்லை சூழ்ந்த குழி கூ௲ ம் [|*]
[15.] ஆற்றங்கரை உடங் செ[ச]ர் வெலங்கொல்லையிலெ[வ] குழி ௲ ம் [|*] இக்குழி
உ௲ ம் இக்குழி இரண்டாயிரமும் [||*] மனையாவ[து] தெற்குத்தெரு-
[16.] வில் தெங்சிறகில் கீழ்தலைமனையிரண்டு விட்டு மேற்கு மனையிரண்டும் [|*]
பள்ளிக்தெருவில் கீழ்சிறகில் தென்தலைமனையிரண்-
[17.] டும் [|*] குடமாவுக்கு வடக்கு ந. [க்]கொல்லையில் எற்றின குடி இவருதா-
[னமு]ம் ||* இன்னி]லத்துக்கும் கொல்லைக்குமனைக்கு[ம்] விலை-
[18.] யாக * கற்பித்த [பொ]ன் ௬ய [|*] இப்பொன் ஐறபதுக்கும் [இ]ன்னிலத்துக்கு[ம்
கொ]ல்லைக்குமனைக்கும் இதுவெ ப்ரமாண(மாண)ம் ஆவ-
[19.] தாகவும் [|*] இன்னிலத்துக்கு இவ்வெரி நீர் ப்ராப்தி ஆற்றுக்கால் ப்ராப்தி
வாய்க்கால் ப்ராப்தி பெறக்கடவதாகவும் [|*] இவை-
[20.] வயிற்றுக்கு ஆளமஞ்சி எரிக்குழி வெட்ட ஆற்றுக்கால் வெட்ட வாய்க்கால்
கொண்டாடம் இவையிற்றுக்கு விழுக்காடு நி-
[21.] ற்க கடவதாகவுமற்று அரிசி காணம் ஆள்அமஞ்[சி*] எற சொறு எடுத்தளவு
விருக்துப்படிமை[க] விலை காணம் மற்றும் எப்பெ-

¹ Read ஸ்ரீமத். ² Read பாஷைக்கு. ³ Read ப்ருதிவீ. ⁴ Read மஹாஜநம்.

[22.] ற்பட்ட உபாதிகளும் உட்படக்கட்டுக்குத்தொகையாக இன்னிலத்துக்கு கொல்லைக்கு மனைக்கும் ஆண்டு ஒ-

[23.] ன்றுக்கு கடமைக்கு பொன் ம [|*] இப்பொன் பத்தும் மூன்று கந்தாயம் ஆகத்தரக்கடவராகவும் [|*] இது ஒழிய வெ-

[24.] [வ]று ஒன்றுஞ்சொல்லக்கடவொம் அல்லவாகவும் [|*] இன்னிலங்களுக்கும் கொ-ல்லைக்கு மனைக்கு

[25.] எப்பெற்பட்ட கலனும் இல்லை [|*] கலநுள[வா]ய்த்தொற்றுப்படில் நாங்களெ திர்த்து தரக்கடவொம் ஆகவும் [|*] நாங் .[1] ஒடிப்பொ-

[26.] வெ[வா]ம் ஆகில் இப்பொன் ஞற்பதும் தரக்கடஓம்[2] ஆகவும் [|*] இன்னிலங்க-ளுக்கும் கொல்லைக்குமனைக்கும் தெவதானம்

[27.] தி[ருவு]டையாட்டம்[3] ஒழிய மற்றும் வெண்டும் [பெ]ற்கு விற்றும்மொற்றி-வைத்தும் கொள்ளக்கடவராகவும் [||*] இப்படி ஸம்வதித்து நிலை[4]விலை ப்ரமாணம்

[28.] பண்ணிக்குடுத்தொம் ஸ்ரீவிஷ்ணுகம்புளிநாயக்க[ற்]கு மஹாஜனம் || இந்த மஹாஜநம் ஸநுக்ரஹிக்க இந்த நிலவிலை ப்ரமாணம் எழுதினெ[ன்*] ஸம்புகுலப்பெரு-

[29.] மாள்அகரத்து அங்காரை ஸ்ரீதரபட்டனேன் இது எழுத்து [|*] குமாண்டிர் அரு-ளாளப்பெருமாள் எழுத்து [|*] கந்தாடை பெரியாண்டான் பட்டர் எழுத்து [|*]

[30 *to* 33.] . . . .

TRANSLATION.

Let there be prosperity ! Hail ! On the day of (*the nakshatra*) *Uttiraṭṭâdi*,[5] which corresponds to Monday, the eighth lunar day of the former half of the month of *Dhanus* of the *Ânanda* year, which was current after the Śaka year 1296 (*had passed*), during the reign of the illustrious *mahâmaṇḍalika*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern, southern, western and northern oceans, the illustrious Ommaṇa-uḍaiyar, the son of the illustrious Kambaṇa-uḍaiyar, who was the son of the illustrious Vîra-Kambaṇa-uḍaiyar,—Whereas the great people of Śambukula-Perumâḷ-agaram, *alias* Râjagambhîra-chaturvedi-maṅgalam (*in*) Muruga-maṅgala-paṟṟu, (*which belongs*) to Maṇḍaikuḷa-nâḍu, (*a division*) of Palakunṟa-koṭṭam in Jayaṅkoṇḍa-Śora-maṇḍalam, gave to the illustrious Vishṇu-Kambuḷi-nâyaka . . . . . of Alaśu-nâḍu, within Tuḷu-nâḍu,[6] a document (*pramâṇa*) about the cost of land . . . .[7]—We, the great people, (*hereby declare, that we*,) having thus agreed, gave a document about the cost of land to the illustrious Vishṇu-Kambuḷi-nâyaka. At the pleasure of these great people, I, Aṅkârai Śrîdhara-bhaṭṭa of Śambukula-Perumâḷ-agaram wrote this document about the cost of land ; this is (*my*) signature.

. . . .

No. 73. IN A SMALL SHRINE BELOW THE PAINTED CAVE AT TIRUMALAI, FIRST INSCRIPTION.[8]

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] கடைக்கொட்-
[2.] டேர்த்திருமலைப்பரவாதிம-

[1] Read நாங்கள்.
[2] Read கடவொம்.
[3] Read திருவிடையாட்டம்.
[4] Read நில.
[5] Sanskrit *Uttara-bhadrapadâ*.
[6] This is Northern Keraḷa, the country of the Tuḷuvas.
[7] The passage left out describes in detail the land, which was valued at 40 *poṉ*, and which consisted of 32 *kâṇis*=4,000 *kuṛis* of wet land (*nilam*), of 2,000 *kuṛis* of dry land (*kollai*) and of some houses (*maṉai*).
[8] There is a fragment of a second inscription in two lines, which begins : ஸ்வஸ்தி ஸ்ரீ இப்பள்ளி [உ]டைய ஸ்ரீ.

[3.] ஸ்லர் மாணாக்கர் அரிஷ்டநே-
[4.] திருவாயலூர் செ[ய்]-
[5.] வித்த யக்ஷித்தி[ரு]-
[6.] மேனி ||

TRANSLATION.

Hail! Prosperity! Arishṭanemi-âchârya of Kaḍaikkoṭṭûr, a pupil of Paravâdimalla[1] of Tirumalai, caused the image of a *yakshî* to be made.

No. 74. ON THE OUTER WALL OF THE DOORWAY, WHICH LEADS TO THE PAINTED CAVE AT TIRUMALAI, TO THE LEFT OF THE ENTRANCE.

This inscription is dated in the twentieth year of *Tribhuvanachakravartin* Râjarâja-deva, which, according to the Poygai inscriptions (Nos. 59 to 64), would correspond to the Śaka year 1157-58. The donor was Râjagambhîra-Śambuvarâyan̲, who bore the *birudas* Attimallan̲[2] and Śambukula-Perumâḷ (i.e., *the* Perumâḷ *of the* Śambu *race*).[3] The object granted seems to have been the village of Râjagambhîra-nallûr, which had evidently received its name from that of the donor.[4]

TEXT.

[1.] ஸ்வ[ஸ்தி] ||* ஸ்ரீ]த்ரிபுவநசக்ரவத்திகள் ஸ்ரீராஜராஜதேவ-
[2.] ற்கு யாண்டு இருபதாவது முதல் செயங்கொண்ட-
[3.] சோழமண்டலத்துத்தமனூர்நாட்டு [வி]ரன்பாக்க-
[4.] த்து இலா[வப்]பெருமான் மகன் ஆண்பான்கள்[5] ப-
[5.] [ங்]களாராயர்க்குப்பலகுன்றக்கோட்டத்துப்பங்-
[6.] களநாட்டு நடு[வில்] . . . க்குன்றத்தூரான ராஜக-
[7.] ம்பீரநல்லூர் [இவ]ர்க்குக்காணியாக கீழ்-
[8.] நோக்கின கிணறு[ம் மே]ல்நோக்கின மரமும் நா-
[9.] ற்பாலெல்லையும் விற்றொற்றிப்பரிக்கிரயத்-
[10.] துக்கு உரித்தாவதாக குடுத்தோம் அத்திமல்ல-
[11.] ன் சம்புகுலப்பெருமாளான ராஜகம்பீரச[ம்]-
[12.] புவராயனேன் ||

TRANSLATION.

Hail! From the twentieth year of the illustrious *Tribhuvanachakravartin*, the illustrious Râjarâja-deva, forward,—I, Attimallan̲ Śambukula-Perumâḷ, *alias* Râjagambhîra-Śambuvarâyan̲, gave to Âṇḍângaḷ Paṅgaḷarâyar, the son of Ilâla-Perumân̲ of Vîran̲pâkkam in Taman̲ûr-nâḍu, (*a division*) of Jayaṅkoṇḍa-Śoṛa-maṇḍalam, (*the village of*) ....., *alias* Râjagambhîra-nallûr, in the middle of Paṅgaḷa-nâḍu, (*a division*) of Palakun̲ṟa-koṭṭam, as his property, (*including*) the wells underground, the trees overground and the boundaries in the four directions, with the right to sell, mortgage or exchange it.

[1] A Jaina teacher of this name, who was a contemporary of a king Kṛishṇarâja, is mentioned in an unpublished inscription from Śravaṇa-Beḷagoḷa.

[2] This is probably the Sanskrit Hastimalla.

[3] A Śambuvarâyan̲ with different *birudas* occurs in the Poygai inscriptions (Nos. 59 to 64).

[4] Compare Śambukula-Perumâḷ-agaram, *alias* Râjagambhîra-chaturvedi-maṅgalam in No. 72.

[5] Read ஆண்டான்கள்.

No. 75. On the outer wall of the doorway, which leads to the painted cave at Tirumalai.

This inscription is much obliterated. It consists of a passage in Tamil prose, a Sanskrit verse in the *Śârdûla* metre, and another Tamil prose passage, and records some gifts made by Vyâmukta-śravaṇojjvala or (in Tamil) Viḍu-kâdaṛagiya-Perumâḷ, *alias* Atigai-mâṉ[i][1] of the Chera race. The name of the capital of this prince seems to have been Takaṭâ. He was the son of some Râjarâja and a descendant of a certain Yavanikâ, king of Keraḷa, or (in Tamil) Eṛiṉi, king of Vañji.[2] The king repaired the images of a *yaksha* and a *yakshî*, which had been made by Yavanikâ, placed them on the Tirumalai Hill, presented a gong and constructed a channel. The Tirumalai Hill is here called Arhasugiri (*the excellent mountain of the* Arha[t]) and (in Tamil) Eṇguṇaviṛai-Tirumalai (*the holy mountain of the* Arhat). According to the Sanskrit portion of the inscription, it belonged to the Tuṇḍîra-maṇḍala; this seems to be a Sanskritised form of the well-known Toṇḍai-maṇḍalam.[3]

Text.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] சேரவஞ்சத்து அதிகைமா[னி] எழினி செய்த யக்ஷ-
[2.] யக்ஷரையும் யக்ஷியாரையும் எழுந்த[ரு*]ளுவித்து எறிமணியும் [இ]-
[3.] ட்டுக்கடப்பெரிக்[காலு]ங்கண்டு குடுத்தான் || ஸ்ரீகேரளபூப்ரு-
[4.] தா யவநிகாநாம்நா ஸ்வதர்மாத்மநா துண்டீராஹ்வயமண்டலார்ஹஸுகிரௌ-
[5.] ரௌ யக்ஷேச்வரௌ கல்பிதௌ [|*] பச்சாத்தத்குலபூஷணேந ஸுஜநாயஸ்ய-
[6.] நூவஸ்ரீராஜராஜாத்மஜவ்யாமுக்தச்ரவணோஜ்ஜ்வலேந த[கடாநா]தேந ஜீர்ணோத்தா-
[7.] [ரி]தௌ || வஞ்சியர் குலப[தி]யெழினி வ[கு]த்தவியக்கரியக்[கி]யமொரா-
[8.] டெ[ஞ்]சியவ[ழி]வு திருத்தி[யி]வெண்குணவிறை திருமலை வைத்[த]ான் [அ]-
[9.] ஞ்சித[ன்] வழி வரும் [வ]ன் வழி முதலி கவி அ[தி]காலகன் . நூல் [வி]ஞ்சையர்
[10.] [ஞா]ல புனே தகை[ம]யர் காவலன் விடுகாதழகியபெ[4]ருமானெய் [||*]

Translation.

Hail! Prosperity! Atigaimâṉ[i] of the Śera race placed on (*the hill the images of*) a *yaksha* and a *yakshî*,—meritorious gifts (*formerly*) made by Eṛiṉi,—presented a gong and gave a channel, which he had constructed (*for feeding*) the Kaḍapperi (*tank*).

(*The images of*) the two lords of the *yakshas*, which were made on the excellent mountain of the Arha[t][5] in the country (*maṇḍala*) called Tuṇḍîra by the illustrious and pious king of Keraḷa, called Yavanikâ, were afterwards rescued from ruin by Vyâmukta-śravaṇojjvala, the lord of Taka[ṭ]â and son of the illustrious Râjarâja, an eminent prince, who was the ornament of his (*Yavanikâ's*) race.

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[1] This might be meant for *Ati-igai-mâṉi*, "he whose pride consists in excessive liberality."

[2] Vañji or Karuvûr was the old capital of the Chera kingdom. Ptolemy calls it Κάρουρα βασίλειον Κηροβόθρου, "Karûr, the capital of the prince of Keraḷa;" see Dr. Caldwell's *Comparative Grammar*, 2nd edition, page 96 of the Introduction; Dr. Burnell's *South-Indian Palæography*, 2nd edition, page 33, note 2; and Dr. Bühler in the *Zeitschrift d. Deutsch. Morg. Ges.* Vol. XXXVII, p. 99.

[3] In a Western Chalukya inscription, Toṇḍai-maṇḍalam is called Tuṇḍâka-vishaya; see the fac-simile in *Ind. Ant.* Vol. VIII, p. 26, plate iiib, line 1. Toṇḍai-maṇḍalam itself occurs in No. 81.

[4] Read ப்பெ for பெ.

[5] *Arha* is probably a vulgar form for *Arhat*.

Viḍu-kādaṛagiya-Perumâḷ .... repaired the broken remains (*of the images*) of a *yaksha* and a *yakshi*, which had been given by Eṛiṇi, the lord of the race of the kings of Vañji, and placed them (*on*) this holy mountain (*Tirumalai*) of the god who possesses the eight qualities.[1]

No. 76. Inside the doorway, which leads to the painted cave at Tirumalai, to the right.

This inscription consists of a Sanskrit verse, which is a duplicate of that occurring in No. 75.

Text.

[1.] ஸ்ரீஜெய்கொயஷ-
[2.] ஷ-ஜ்ஞூதா யவதி-
[3.] கூாநா ந்ரா வெ-ப-
[4.] ந்-டா கநா த-ஞ்ஞ-
[5.] பா யூயஜ்ஞா ஜா-
[6.] ஸு-வே-ப ஹிநேபள ய-
[7.] மெஸு வைநேபள
[8.] கூஷெதள [|*] வெபம-
[9.] ா க்ஷகூ-பஜஜ-ஜ-
[10.] வூணா யிகூநூ-ஷ-
[11.] ஸ்ரீபா ஜூபா ஜூா-
[12.] க்ஷுஜுவாஹ்ா ந-ப க்ஷுமூ-
[13.] ஷெணா ஜூெஜ-
[14.] ந தக[ட]ா[ந]ாமெ-
[15.] ந ஜீணெ-டா[ஜூ]தெள [||*]

No. 77. Inside the doorway, which leads to the painted cave at Tirumalai, to the left.

Text.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*]
[2.] அம்[பரு]டை-
[3.] யான் ஆயன்
[4.] மகன் கரிய-
[5.] பெருமானா-
[6.] ன் வை[ர]ாதரா-
[7.] ராயன் திரும-
[8.] லைக்கடப்பெ-
[9.] பாரிக்கு நீரெ[ர்]-
[10.] க்க கலிங்கிட்-
[11.] டுக்கொடுத்தா-
[12.] ன் [||*] யஜெ-டாயஜ-
[13.] யத- உ உ ||

[1] *Eṇ-guṇaṉ* is an attribute of an Arhat. The eight qualities are, according to the Jaina books: infinite wisdom, omniscience, omnipotence, boundless happiness, being nameless, without descent, without age and unobstructed. See Winslow, *s. vv.* எண்குணன் and எண்குணம், pp. 172 and 320, and Dr. Graul's note on verse 9 of Tiruvaḷḷuvar's *Kuṟaḷ*, p. 286.

TRANSLATION.

Hail! Prosperity! Kariya-Perumâḷ, *alias* Vairâdarâyaṉ, the son of Ambar-uḍaiyâṉ Âyaṉ, gave a sluice, in order to raise the water to the Kaḍapperi (*tank*)[1] at Tirumalai. Let this meritorious gift be victorious!

V.—INSCRIPTIONS AT PAḌAVEḌU.

No. 78. ON THE EAST AND NORTH BASES OF THE AMMAIAPPEŚVARA TEMPLE.

This inscription is dated in the year, which was current after the expiration of the Śaka year 1180, and records a grant, which Râjagambhîra-Śambuvarâyaṉ made to the temple of Ammaiappeśvara. The name of the object of the grant must be contained in the final portion of the first line, which is buried underground. The donor is evidently identical with that Râjagambhîra-Śambuvarâyaṉ, who is mentioned in a Tirumalai inscription (No. 74), which seems to be dated in Śaka 1157-58. It may be further conjectured, that the Ammaiappeśvara Temple at Paḍaveḍu had received its name from Ammaiappaṉ or Ammaiyappaṉ,[2] one of the *birudas* of another Śambuvarâyaṉ, who was a contemporary and probably a relation of Râjagambhîra-Śambuvarâyaṉ.

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] ஶகாப்த ஆயிரத்தொருநூற்றுஎண்பதின் மெற்செல்லாநின்ற கற்கடகநா[ய]ற்று பூர்வ்வபக்ஷத்து திங்கட்கிழமையும் ஸப்தமியும் ரெவதியுமான இன்று உடையார் அம்மைஅப்பீஶ்வரமுடைய நாயனாற்கு இராஜகம்பீரசம்பு-வராயனெ . . . .

[2.] [த]ரத்து முள்ளடி ஊர்க்கணக்கவரி உவச்சன்பெர்க்கடமை ஆசுவிகன்பெர்க்கடமை தறிஇறை [த]ட்டார்ப்பாட்டமும் இனவரி [செ] . . யத்தறி இருந்து பரி-மாறுவாரும் செக்குக்கடமை [வ]ரலமஞ்சாடி திலைபாள் வெட்டிநெல்லு உட்-பட்[ட] எளூர்ப்பல தளி தெவதாநம் நீக்கி இந்நாயனார்க்குத்தெவதானம் வி-ட்டென் இராஜகம்பீரச்சம்பு[வ] . . . .

TRANSLATION.

Hail! Prosperity! To-day, which is (*the day of the nakshatra*) *Revatî* and Monday, the seventh lunar day of the former half of the month of *Karkaṭaka*, which was current after the Śaka year one thousand one hundred and eighty (*had passed*),—I, Râjagambhîra-Śambu-varâya[ṉ] gave to the god, who is the lord of the Ammaiappeśvara (*temple*), as a divine gift . . . . excluding the divine gifts to the various temples (*at*) Eḷûr, including . . . . .[3] the tax for the village-accountant, the tax on Uvachchas, the tax on Âjîvakas,[4] the tax on looms, the tax on goldsmiths, ...[5] the tax on oil-mills, ... (*and*) the paddy for the *Veṭṭi*.[6]

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[1] See the first paragraph of the translation of No. 75.

[2] See the introduction of the Poygai inscriptions, p. 87, above.

[3] The meaning of முள்ளடி, which occurs also in line 15 of the Poygai inscription No. 64, is not apparent.

[4] On the Uvachchas, see page 82, note 4; on the Âjîvakas, page 88, note 5.

[5] Of the terms left untranslated, இனவரி occurs also in the Poygai inscriptions Nos. 61 and 62.

[6] See page 82, note 3. The தலையாரி or watchman and the வெட்டியான் or scavenger are mentioned as members of the ancient village-establishment in the *Tanjore Manual*, p. 415. They used to get their share of the produce, as well as the accountant, the washerman and the other village-officers; *ibid.* pp. 421 f. In the Kanarese country, the corresponding officers were the *talâri* and the *tôṭi*, who likewise received their share of the crops; see Dr. Buchanan's *Journey from Madras through the countries of Mysore, Canara, and Malabar*, Vol. I, pp. 266 ff. Vol. II, p. 109. Vol. III, p. 419.

No. 79. On the south wall of the Ammaiappeśvara Temple.

This inscription is dated during the reign of Vîra-Devarâya-mahârâyar (*of* Vijayanagara) and in the *Pramâdin* year (*i.e.*, Śaka 1356). It records a grant to the Ammaiappa Temple. The name of the donor is obliterated.

TEXT.

[1.] ஸ்வஸ்தி [||*] ஸ்ரீமந்இராசாதிஇராசன் இரா[ச]-
[2.] பரமெஸ்வரந் ஸ்ரீவி[ர]தெவராம[1]மஹா-
[3.] இராயர்[குச்]செல்லாநின்ற பிறமாதிச-
[4.] வருஷம் மாசி மாதம் பத்தாந்தயதி
[5.] நாயனார் அம்மைஅப்பநாயனார்க்[கு]
[6.] தெயவங்க[ண]பந் மாதவ[ய]ாவநா[யர்]
[7.] தன்மசாதன பண்[ணி கு]டுத்தபடி ம . . .
[8.] [கொன்] பெரிய பெகமாவர் திருவிர . . . .
[9.] ஆக விட்ட . வளவு [க] [||*] இந்த தன்[மம்] ச-
[10.] ந்திராதித்தவரை[யு]ம் நடக்க கட[வத]ாக-
[11.] வும் [||*] இந்த தன்மத்துக்கு அகித பண்[ணு]வு-
[12.] வந் கெங்கை கரை[யி]ல் க[ா*]ராம் [பசு]வ

. . . .

TRANSLATION.

Hail! On the tenth day of the month of *Mâśi* of the *Pramâdîcha*[2] year, which was current (*during the reign*) of the illustrious *râjâdhirâja râjaparameśvara*, the illustrious Vîra-Devarâya-mahârâyar, ... 1 *vaḷavu*[3] was given by a *dharmaśâsana* to the lord Ammaiappa-nâyaṉâr. This meritorious gift shall last as long as the moon and the sun. He who shall injure this meritorious gift, [*shall incur the sin of one who has killed*] a black cow on the bank of the Gaṅgâ.

No. 80. On the south wall of the Ammaiappeśvara Temple.

This inscription is dated during the reign of Vîra-Devarâya-mahârâyar (*of* Vijayanagara) and in the *Ânanda* year (*i.e.*, Śaka 1357). It records the gift of a village to the Ammaiappa Temple. The middle portion is defaced by three cracks.

TEXT.

[1.] ஸ்வஸ்தி [||*] ஸ்ரீமந்மஹா-
[2.] இராசாதிஇராசந் இர[ா]-
[3.] ஜபரமெஸ்வரந் ஸ்ரீவீர-
[4.] தெவராயமஹாஇராய[ர்*]-
[5.] க்கு செல்லாநின்ற
[6.] ஆனந்தவருஷம் ஆடி

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1 The inscription No. 80 reads ராய instead of ராம.

2 As Dr. Oppert has shown in the *Madras Journal of Literature and Science for the year* 1881, p. 276, the erroneous forms *Pramodûta* and *Pramâdîcha* for the two cyclic years *Pramoda* and *Pramâdin* owe their origin to some old *versus memoriales*, in two of which we find *Pramodo 'tha* and *Pramâdî cha*; in course of time the two particles *atha* and *cha* were mistaken for portions of the names themselves. In Tamil the two wrong forms have entirely superseded the correct ones.

3 வளவு or வளைவு means "a house, household premises" (Winslow).

[7.] ஸ்ரீ உ [த]யகி நாயனு[ர்]
[8.] அம்மைஅப்பநாயனு[ர்*]-
[9.] க்கு [ச]லவைப்பற்று
[10.] உல[க]ளந்தவேள்
[11.] [சூரியதே]வ[னேன்]
[12.] தன்மசாதனம் ப-
[13.] ண்ணி குடுத்தபடி
[14.] முல்லயஇராயன்
[15.] வெங்கட[க்]கை[ய்]

TRANSLATION.

Hail! On the 2nd day of the month of *Âḍi* of the *Ânanda* year, which was current (*during the reign*) of the illustrious *mahârâjâdhirâja râjaparameśvara*, the illustrious Vîra-Devarâya-mahârâyar, — I, Ulagaḷanda-Veḷ Sûryadeva, gave (*the village of*) [Sa]lavaippaṟṟu by a *dharmaśâsana* to the lord Ammaiappa-nâyaṉâr. Accordingly (*there follows*) the signature (?) of Mullaya-râyaṉ Veṅgaḍa.

No. 81. ON THE EAST WALL OF THE SOMANÂTHEŚVARA TEMPLE.

This inscription is dated in the *Śukla* year, which was current after the expiration of the Saka year 1371, and during the reign of Vîrapratâpa Prauḍha-Immaḍi-Devarâya-mahârâyar. This is the latest hitherto-known date of Devarâja II. of Vijayanagara. The inscription is much injured and incomplete at the end. In the preserved portion, mention is made of the kingdom of Paḍaivîḍu (*Paḍaivîṭṭu râjyam*), which belonged to Toṇḍai-maṇḍalam,[1] of the right and left hand castes,[2] and of the Somanâtheśvara Temple at Paḍaivîḍu.

TEXT.

[1.] ஶுபமஸ்து ஸ்வஸ்தி [||*] ஸ்ரீமந்ம[ஹா]-
[2.] மண்டலேஶ்வரந் அரி(ய)ரா[ய]வி-
[3.] பாடந் பாஷைக்குத்தப்பு[வ ரா]-
[4.] யர் கண்டந் மூவராயர் க[ண்]-
[5.] டந் கண்ட நாடு கொண்டு
[6.] கொண்ட நாடு கு[டா]தான் பூ-
[7.] ர்வதக்ஷிணபச்சிமஉத்தரஸ-
[8.] முத்ராதிபதி ஸ்ரீமந்ராசாதிராசராசப-
[9.] ரமேஶ்வர ஸ்ரீவீரப்ரதாப மசவெட்டை
[10.] கண்டருளிய ப்ரவுட இம்மடி-
[11.] தேவராயமஹாராயர் ப்ருதிவீரா-
[12.] ச்சயம் பண்ணி அருளாநின்ற
[13.] ஶகா[ஜு]ம் ௲௩௱௭௰௧ ன் மெல் செ-
[14.] ல்லாநின்ற ஶுக்லவருஷத்து ஸிம்ஹ-
[15.] நாயற்று பூர்வபக்ஷத்து த்ரயெ[ா]-
[16.] தஶியும் சனிவாரமும் கூ[யு]-
[17.] [ஷூ]ரந யொக[ஶுப] பெ[ற்ற] உ[த்]-

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[1] See the introduction of No. 56.

[2] Much interesting information on the right and left hand castes is found in Dr. Oppert's work "*On the Original Inhabitants of Bharatavarsha or India*," Part I, pp. 57 to 66.

[18.] திராடத்து நாள் தொண்டை-
[19.] மண்டலத்து படைவீட்டு
[20.] ராஜ்யம் [ந]ாட்டவர் வலங்கையு-
[21.] ம் இடங்கையும் மஹாராஜநமும்
[22.] ராசகம்[பீரந்] மலை[க்க]-
[23.] டைத்த[1] முரு[க]மங்கலப்பற்று
[24.] மருதாசா ப[டை]வீடு உடைய[ார்]
[25.] சொமநாதெ[ஸ்வ]ரநயினார் கொயிலி-
[26.] லெ நிறைவற . றைந்து [கு]றைவ[ற]

. . . .

TRANSLATION.

Let there be prosperity! Hail! On the day of (*the nakshatra*) *Uttirâḍam*,[2] which corresponds to the *Yoga Âyushmat* and to Saturday, the thirteenth lunar day of the former half of the month of *Siṁha* of the *Śukla* year, which was current after the Śaka year 1371 (*had passed*), while the illustrious *mahâmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the destroyer of the three kings (*of the South*),[3] who takes every country which he sees, but who never gives back a country which he has taken, the lord of the eastern, southern, western and northern oceans, the illustrious *râjâdhirâja râjaparameśvara*, the illustrious Vîrapratâpa, who has been pleased to witness the hunting of elephants, Prauḍha-Immaḍi-Devarâya-mahârâyar, was pleased to rule the earth,—the inhabitants of the kingdom (*râjyam*) of Paḍaivîḍu, (*which belongs*) to Toṇḍai-maṇḍalam, the great men of the right hand and of the left hand,—at the temple of Somanâtheśvara-nâyaṉâr, the lord (*of*) Paḍaivîḍu in the north-west (*of*) Muruga-maṅgala-paṟṟu,[4] which borders on the Râjagambhîra Hill (*Râjagambhîraṉ-malai*)[5] . . . .

VI.—INSCRIPTIONS OF THE KAILÂSANÂTHA TEMPLE AT KÂÑCHÎPURAM.

No. 82. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RÂJASIṀHAVARMEŚVARA SHRINE.

The following inscription is dated in the fifteenth year of Madirai-koṇḍa Ko-Parakesarivarman. The same names are borne by the Choḷa king Parântaka I., *alias* Vîranârâyaṇa, in a copper-plate grant published by Mr. Foulkes.[6] As Madirai seems to stand for Madurai (*Madura*), the capital of the Pâṇḍyas,—Madirai-koṇḍa, "who took Madura," might also be considered as the Tamil equivalent of Madhurântaka, "the destroyer of Madura." This was the name of a grandson of Parântaka I. according to the large Leyden grant.[7] Another Madhurântaka, who was the son of Râjarâja, issued the Sanskrit portion of the Leyden grant after his father's death.[8] He is probably identical

[1] Read டைந்த.

[2] Sanskrit *Uttarâshâḍhâ*.

[3] மூவராயர் is the same as மூவரசர், "the three kings," i.e., the Chera, the Choḷa, and the Pâṇḍya. In Kanarese inscriptions it occurs in the form *Mûru-râyaru*; see *Journal of the Bombay Branch Royal Asiatic Society*, Vol. XII, p. 376, note 30, and *Indian Antiquary*, Vol. XIII, p. 131, verse 45.

[4] See page 102, note 5.

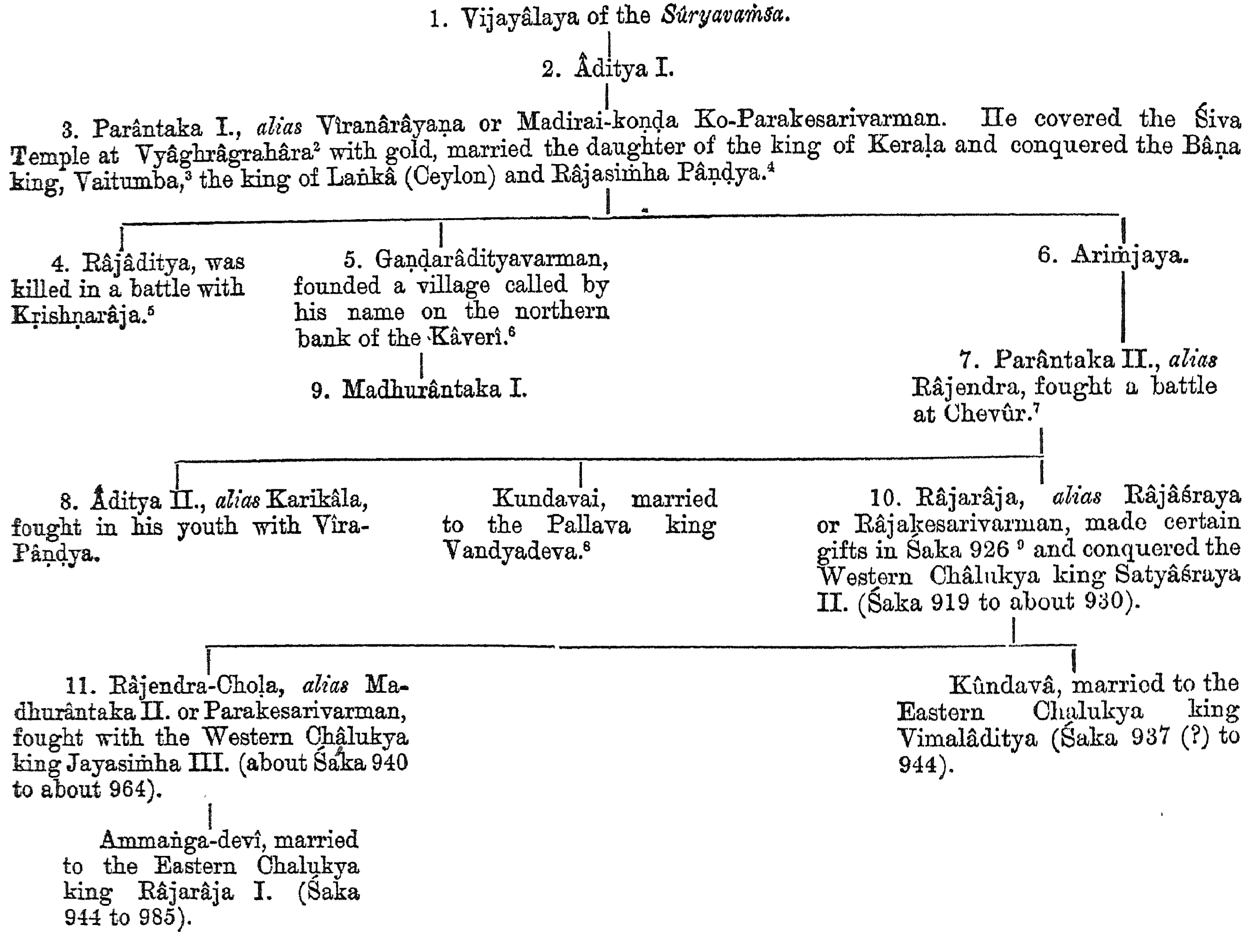
[5] This hill was probably called after Rajagambhîra-Śambuvarâyaṉ; see the introductions of Nos. 74 and 78.

[6] *Salem Manual*, Vol. II, pp. 369 ff.

[7] Dr. Burgess' *Archæological Survey of Southern India*, Vol. IV, pp. 204 ff. Madhurântaka, and not Mathurântaka, is the reading in lines 48, 62 and 87 of the original, an impression of which I owe to Dr. Burgess.

[8] See page 96, note 8.

with Râjendra-Chola-deva, who, according to Nos. 67 and 68, conquered the Madura-maṇḍalam. The three kings just mentioned are Nos. 3, 9 and 11 of the subjoined table, which I insert for ready reference. It contains the pedigree of the Cholas according to the large Leyden grant. The first three kings of the table are also named in Mr. Foulkes' above-mentioned grant.[1] On inscriptions of the two last kings and on other conquests of theirs, see the introductions of Nos. 40 and 67, above.



On Râjendra-deva, the probable successor of (11) Râjendra-Chola, see the remarks on No. 127, below. In the introduction of No. 67, I might have added that the Miraj

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[1] *Salem Manual,* Vol. II, pp. 369 ff., verses 4 to 11, 24 and 25.

[2] As discovered by my assistant, V. Venkayya, M.A., Vyâghrâgrahâra is the Sanskrit equivalent of Puliyûr, "the tiger-village," one of the names of Chidambaram. The report of the Leyden grant is confirmed by the *Koṅgu Chronicle,* which says twice, that Parântaka I. "built the Kanaka-sabhâ or Golden Hall" at Chidambaram; *Salem Manual,* Vol. I, p. 40.

[3] Compare "the Vaidondai race" and "Vaidumba-raya" in the Rev. Taylor's translation of the *Koṅgu Chronicle, Madras Journal,* Vol. XIV, Part I, pp. 15 and 16, and V[ai]dumba in No. 144, below.

[4] See note 1.

[5] This seems to have been the Râshṭrakûṭa king Krishṇa IV., whose grants range between Śaka 868 and 879. The Amoghavarsha, who is mentioned in Mr. Foulkes' grant (verse 16) is probably identical with the Râshṭrakûṭa king Śarva Amoghavarsha I. (Śaka 737 to at least 800).

[6] In Sewell's *Lists of Antiquities,* Vol. I, p. 265, a village called Kaṇḍarâdityam in the Trichinopoly District is mentioned.

[7] Mr. Sewell, *u.s.,* pp. 168 and 207, mentions two villages of this name in the North and South Arcot Districts.

[8] See page 97, note 9.

[9] See page 64, note 1.

grant of the Western Châlukya king Jayasiṁha III.[1] calls (Râjendra-)Choḷa *Pañcha-Dramilâdhipati* (read thus instead of *yaṁ Chaṁdramilâdhipati*[2]), "the lord of the five Draviḍa (*nations*).[3]" The village, which was the object of the Miraj grant, belonged to "the Eḍadore (read thus instead of *Paḍadore*) Two-thousand." Accordingly, the country of Eḍatore in Maisûr must have been in the possession of Jayasiṁha III. in Śaka 946 (expired). The same country of Eḍatore (*Iḍaiturai-nâḍu*) occupies the first place in the list of the conquests of Râjendra-Choḷa-deva.[4]

The subjoined inscription records that a certain Chaṇḍaparâkrama-vîra gave to the god of "the holy stone-temple" (*i.e.*, the Râjasiṁhavarmeśvara Temple[5]) at Kachchippeḍu (*i.e.*, Kâñchîpuram) 270 sheep, from the milk of which three lamps had to be supplied with ghee. A certain Chaṇḍaparâkrama-manṟâḍi, who seems to be distinct from the donor, pledged himself, that he and his descendants would supply the ghee daily or otherwise incur certain fixed fines.

It is worthy of note, that in this very archaic inscription the *puḷḷi* or the dot above consonants, which corresponds to the Nâgarî *virâma*, occurs five times.[6] It is represented by a short vertical stroke. The same sign is found in the Tamil portion of the Kûram plates of the Pallava king Parameśvaravarman I. (No. 151, below.)

TEXT.

[1.] || ஸ்வஸ்தி ஸ்ரீ || மதிரை [கொ]-
[2.] ண்ட கொப்பரகெசரிபன்மக்[கு]
[3.] யாண்டு பதிந்அஞ்சாவது க[ச்சி]-
[4.] ப்பெட்டுப்பெரிய [திரு]-
[5.] க்கற்றளி மஹாதெவர்[கு]
[6.] சண்[ட*]பராக்கிரம[ம*]ந்றாடியெந் [எ]-
[7.] ழுத்து [||*] திருகற்தளி தெவர்கு மூ[ந்]-
[8.] று நொந[ா]விளக்கு சந்த்ராதித்தர் உள-
[9.] ளவும் சண்டபராக்கிரமவிர [னை*]வத்த
[10.] சாவா மூவா பெராடு இருநூற்று-
[11.] எழுபது [|*] இவ்வாட்டா[ல்*] நிசதி மூ[ழ]-
[12.] க்கு நெய் கொண்டு சென்று உ[ண்]-
[13.] ணாழி[கை] உடையர்கள் கை[யி]-
[14.] ல் ஞுழுழக்கு வழுவா[த] நாழி-
[15.] யால் எந் மக்கள் மக்கள் [வ]-
[16.] ழி வழி [என்றும் அ]ட்டுவெந் [|*] அட்[டெ]-
[17.] ணாயில் யஷ்ரா[வந]த்தில் நிச[தி]
[18.] நாலெகால் [தண்டபடுவெ]ணொ[ன]-
[19.] ன் [|*] இத்தண்[டபட்டும் இனெ]ய் மூ[ட்]-
[20.] டாமெ அட்டுவெ[ணெ]நென் |* மு]ட்டில் அ-
[21.] ன்றுள் கொ[வுக்கு நிசதி ம]ஞ்சாடி

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1 *Ind. Ant.* Vol. VIII, p. 18.

2 This correction was suggested by my assistant, V. Venkayya, M.A

3 The "five Draviḍas," as opposed to the "five Gauḍas," are the chief tribes or languages on the south of the Vindhya :—Draviḍa proper (Tamil), Ândhra (Telugu), Karṇâṭa (Kanarese), Mahârâshṭra and Gurjara; see Böhtlingk and Roth's *Sanskrit Dictionary*, *s. v.* द्रविड, and Winslow, *s. v.* திராவிடம்.

4 See pages 96 and 99, above.

5 See page 118, below.

6 Line 2 : ண் of கொண்ட ; ன் and க் of பன்மக்கு. Line 3 : ண் of யாண்டு. Line 12 : ண் of கொண்டு.

[22.] பொன் மந்ற [ஒட்டி குடுத்தென்]
[23.] . . . . . [வி]ரம . . . . .
[24.] [இ]ஜ்ஜும் [ச]ந்த்ரா[தித்த]. . . . .
[25.] . . . .

TRANSLATION.

Hail! Prosperity! In the fifteenth year of (*the reign of*) Madirai-koṇḍa Ko-Parakesarivarman, (*the following*) written agreement (*was made*) with Mahâdeva of the large holy stone-temple at Kachchippeḍu by me, Chaṇḍaparâkrama-maṉṟâḍi. Chaṇḍaparâkrama-vîra gave two hundred and seventy undying and unending[1] big sheep to the god of the holy stone-temple, (*in order to keep*) three *nondâ* lamps[2] (*burning*) as long as the moon and the sun exist. From (*the milk of*) these sheep,—myself, my sons and my further descendants shall take three *uṛakkus* of ghee daily[3] and shall, for ever, pour them out into the hands of those, who are in charge of the *nâṛigai* (*measure*) within (*the temple*), with a *nâṛi* (*measure*) which is equal to four *uṛakkus*.[4] If I do not pour them out, I shall be liable to a fine of four and a quarter (*uṛakkus*) daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I solemnly agree to pay one *mañjâḍi*[5] of gold daily to the king who is then ruling. .... This meritorious gift [*shall last as long as*] the moon and the sun.

No. 83. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RÂJASIṀHAVARMEŚVARA SHRINE.

Like the inscription No. 82, this one is dated in the fifteenth year of Madirai-koṇḍa Ko-Parakesarivarman, and records the gift of 180 sheep from the same Chaṇḍaparâkrama-vîra to "the holy stone-temple." A certain Kâlakopa-vîra-maṉṟâḍi pledged himself to supply two lamps with ghee made from the milk of these sheep.

A graphical peculiarity of this archaic inscription has to be noted. In two cases the sign of *â* in *ṉâ* and *ṟâ* is not, as in modern Tamil, attached to the bottom of the letter, but is added after it and turned upwards.[6]

TEXT.

[1.] [ஸ்வ]ஸ்தி ஸ்ரீ || மதிரை கொண்ட
[2.] [கெ]ாப்பரகெசரிபன்ம[க்]கு யாண்-
[3.] [டு ப]தின்அஞ்சாவது காலகொ[க]ாப-
[4.] [விரம]ன்[றடி]யென் . . . .
[5.] . . . பதிலும் கல்லெடுப்பூர் ப
[6.] . . . .
[7.] . . [தொணை] திருகற்தளி தெவர்க்-[7]
[8.] கு இரண்டு நொநாவிளக்கு சந்ராதித்த-
[9.] ர் உள்ள அளவும் எரிப்ப[த]ற்கு சண்-

[1] This seems to mean, that the sheep, if dead, had to be replaced by fresh ones.

[2] In other inscriptions, we find the spelling நந்தாவிளக்கு for நொந்தாவிளக்கு, which occurs also in No. 83, line 8, and in No. 147, line 5.

[3] நிசதி seems to be connected with நிச்சம், நிதம், நித்தம் or நித்தியம் (Sanskrit *nityam*).

[4] According to the Tamil dictionaries, 1 *nâṛi* or *paḍi* consists of 4 *uṛakkus*.

[5] 1 *manjâḍi* weighs 4 grains.

[6] In ணா of உண்ணாழிகை, line 13, and in றா of மன்றாடி, line 24.

[7] Two letters, of which the second is று, are engraved below the beginning of this line.

[10.] டபராக்கிரமவீரர் வைத்த சா[வா]
[11.] [மூ]வா பெராடு நூற்றுஎண்பது [|*]
[12.] [இ]வ்வாட்டால் நிசதி உரிய் நெ[ய்]
[13.] [கொ]ண்டு வந்து உண்ணாழி[1][கை]
[14.] [உடை]யர்கள் கையில் னாழக்-
[15.] [கு வ]ழுவாத நாழியால் என் ம-
[16.] [க்க]ள் மக்கள் வழி வழி எந்றும் அ-
[17.] [ட்டு]வெனானெந் [|*] அட்டெனாயில் [ய][2]
[18.] [தர்மாஸ]நத்தில் நிசதி அரைக்கா[ல்]-
[19.] [ப்] பொந் தண்டபடுவெனானென் [|*]
[20.] இத்த[ண்]ட[ப]ட்டும் இனெய் மு-
[21.] ட்டாமெ அட்டுவெனானென் [|*] முட்டி[ல்]
[22.] அன்றுள் கொவுக்கு நிசதி குன்றி
[23.] பொன் மந்ற ஒட்டி குடுத்தென்
[24.] காலகொபவிரமன்றாடியென்
[25.] வழியும் இவன் வழிச்செ[ச]-
[26.] [ய்] ச[ண்ட]பராக்கிரம[வி]ரத்து .
[27.] . டவள்ளுவன் அடுக்க . .
[28.] . . நங்காளி திருப்ப . .
[29.] . துக்கு டகல் [நி] : . . . .

TRANSLATION.

Hail! Prosperity! In the fifteenth year of Madirai-koṇḍa Ko-Parakesarivarman, I, Kâlakopa-vîra-maṉṟâḍi .... Chaṇḍaparâkrama-vîra gave one hundred and eighty undying and unending[2] big sheep to the god of the holy stone-temple, in order to keep two *nondâ* lamps burning, as long as the moon and the sun exist. From (*the milk of*) these sheep,—myself, my sons and my further descendants shall take one *uri*[3] of ghee daily and shall, for ever, pour them out into the hands of those, who are in charge of the *nâṛigai* (*measure*) within (*the temple*), with a *nâṛi* (*measure*) which is equal to four *uṛakkus*. If I do not pour them out, I shall be liable to a fine of one eighth *poṉ* daily in court. Although I am fined thus, I shall pour out this ghee without resistance. If I resist, I, Kâlakopa-vîra-maṉṟâḍi solemnly agree, that I and my descendants shall pay one *kuṉṟi*[4] of gold daily to the king who is then ruling ....

No. 84. ON THE FLOOR OF THE MAHÂMAṆḌAPA OF THE RÂJASIṀHAVARMEŚVARA SHRINE.

This inscription is dated in the 3rd year of Ko-Râjakesarivarman. By it, the villagers of Meṉalûr pledged themselves, to furnish oil for a lamp from the interest of a sum of money, which they had received from the temple-treasury. The inscription mentions Kâñchîpuram. Tirukkaṟṟaḷippuṛam, "the town of the holy stone-temple," which occurs in lines 1 f., is evidently derived from Tirukkaṟṟaḷi, one of the names of the Râjasiṁhavarmeśvara Temple,[5] and is probably a synonym of Kâñchîpuram. The town belonged to Kâliyûr-koṭṭam, a district, which is also mentioned in Nos. 85, 147 and 148.

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[1] ழி is entered instead of another *akshara*, which seems to have been கை.

[2] See note 1 on the preceding page.

[3] 1 *uri* is equal to ½ *paḍi* or *nâṛi*.

[4] 1 *kuṉṟi* weighs about 2 grains.

[5] See page 118, below.

TEXT.

[1.] [கொவி]ராஜகெசரிபந்மற்கு யாண்டு ௩ [ஆவது] காலியூர்கொட்டத்[தொகழ]நாட்டு திரு[க்க]-
[2.] ற்றளிப்புறத்து மெனலூர் ஊரொம் கைய்யெழுத்து [||*] காஞ்சிய்புரத்து திருக்க-ற்றளி [ஆ]-
[3.] திதாஸசண்டெஸ்வ[ர] பக்கல் யாங்கள் கொண்டு கடவ பொன் பதினெண்[கழ-ஞ்செய்]
[4.] மூந்று மஞ்சாடியும் குன்றிய் [|*] இப்பொந் பதினெண்கழஞ்செய் மூ[ந்று மஞ்சா]-
[5.] [டி] குன்றிக்கும் பலிசையாற்சந்த்ராதித்[த]வற[1] நிசதம் உழக்கெண்ணை ஊரக[மு-டையார் கா[2]]-
[6.] லொடொக்கும் உழக்காலெ அட்டுவொமாநொம் ஒரு நந்தாவிளக்கு அட்டுவொம-[ா*]நொ[ம்] . . . . .
[7.] [ஊ]ரார் சொல்ல எழுதிநென் இவ்வூர் விச[வந்] அலப்படியென் இவை எந் எழுத்[து] [||*]

TRANSLATION.

In the 3rd year of Ko-Râjakesarivarman, we, the villagers of Meṉalûr, (*a quarter*) of Tirukkaṟṟaḷippuṟam in Ogaṟa-nâḍu (?), (*a division*) of Kâliyûr-koṭṭam, (*made the following*) written agreement. We have received from Âdidâsa Chaṇḍeśvara[3] (*in*) the holy stone-temple at Kâñchîpuram eighteen *kaṛañjus*, three *mañjâḍis* and one *kuṉṟi*[4] of gold. From the interest[5] of these eighteen *kaṛañjus*, three *mañjâḍis* and one *kuṉṟi* of gold, we shall pour out daily,[6] as long as the moon and the sun exist, (*for*) one *nandâ* lamp, one *uṛakku* of oil with an *uṛakku* (*measure*), which is equal to a quarter (*according to the standard*) of the authorities in the village. As the villagers . . . . . told (*me*), I, Alappaḍi, the headman[7] of this village, wrote (*this document*). This is my signature.

No. 85. ON THE BASE OF THE MAṆḌAPA IN FRONT OF THE RÂJASIṀHAVARMEŚVARA SHRINE.

The middle part of this inscription is covered by the wall of the modern *mahâmaṇḍapa*, which has been erected between the Râjasiṁhavarmeśvara Shrine and that *maṇḍapa*, on the base of which the inscription is engraved. It is dated in the fourth year of Ko-Parakesarivarman and records, that the villagers of Kallaḍuppûr[8] pledged themselves, to furnish a fixed yearly supply of paddy from the interest of a sum of money, which they had received from the shrine of Âdidâsa Chaṇḍeśvara at Tiruvottûr.

TEXT.

First part.

[ஸ்வ]ஸ்தி ஸ்ரீ [||*] கொப்பரகெஸரிவந்மக்கு [யாண்டு நா]லா[வது காலியூ]ர்க்கொட்-டத்து விறப்பெடுநாட்டுக்கல்லடுப்பூர் ஸபையொம் கைய் எழுத்து [||*] இக்-கொட்டத்துத்தனகூற்றுத்திருவொத்தூர் [ஆதி]தாஸசண்டெஸ்வரர் கை[யி]ல் யாங்கள்

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[1] Read வரை.

[2] These letters are supplied from line 11 of the inscription No. 147.

[3] On Âdidâsa Chaṇḍeśvara see page 92, note 6. According to the Tamil *Periya-purâṇam*, Śiva made the pious Vichâraśarman the chief (தலைவன்) of his devotees (தொண்டர்), and bestowed on him the title Chaṇḍeśvara. This legend perhaps explains the designation Âdidâsa, "the first devotee."

[4] 1 *kaṛañju* contains 20 *mañjâḍis*, 1 *mañjâḍi* contains 2 *kuṉṟis*, and 1 *kuṉṟi* is equal to about 2 grains.

[5] பலிசை seems to be the same as பொலிசை.

[6] நிசதம் seems to be another form of நிசதி (see page 114, note 3).

[7] விசவன், which occurs also in No. 148, is probably identical with வியவன்.

[8] Compare Kalleḍuppûr in No. 83, line 5.

கொண்டு கடவ பொன் எட்டரை ம . . . கச்சிப்பெட்டு ஆணிக்கல்லால் நிறை இருபதின் கழஞ்சு பொன் கொண்டு கடவொம் [|*] இப்பொன் இருபதின் கழஞ்சுக்கும் இவ்வாட்டைத்தை முதலாக இப்பெ . . . .

Second part.

டைய ஶிவப்ராஹ்மணர்கள் கைய் வழி திருச்செந்நடை நெல்லளந்து குடுப்பொமாமெனும் கல்லடுப்பூர் ஸபையொம் [|*] இநெல்லு . . . . ம் இவ்விருபதின் கழஞ்சு பொன்னு[க்]கும் பலிசை நெல் ஆட்டாண்டு தொறும் தொண்ணூற்றுக்காடி நெல்லும் கூற்று வகை வழுவாமெ ஆட்டாண்டு தொறும் எங்களூர் ஊரனை[ம][1] [செ]ச[ய்]யும் வாரி[ய]ப்பெருமக்களொமெ கொண்டு சென்று அளந்து கு[டுப்பொமாமெனும்]

TRANSLATION.

Hail ! Prosperity ! In the fourth year of Ko-Parakesarivarman, we, the assembly (*sabhâ*) of Kalladuppûr in Virappedu-nâdu,[2] (*a division*) of Kâliyûr-kottam, (*made the following*) written agreement. We have received from the hands of Âdidâśa Chandeśvara (*at*) Tiruvottûr in Tanakûru (?), (*a division*) of this *kottam*, eight and a half . . . . . of gold. According to the standard (*ânikkal*) of Kachchippedu, we have received twenty *karañjus* weight of gold. For these twenty *karañjus* of gold, from (*the month of*) *Tai* of this year forward, ... we, the assembly of Kalladuppûr, shall measure and give paddy into the hands of the *Śiva* (i.e., *Śaiva*) *Brâhmanas* . . . . (*From*) the interest of these twenty *karañjus* of gold, we, . . . the great people, who constitute the village-assembly of our village, shall measure and give every year ninety *kâdis*[3] of paddy, without breaking our promise (*even*) partially.

No. 86. On a pillar in the mandapa in front of the Râjasimhavarmeśvara Shrine.

This inscription is dated in the *Viśvâvasu* year, which was current after the expiration of the Śaka year 1286,[4] and during the reign of Kambana-udaiyar. The inscription No. 87 belongs to the same year, as No. 86, and to the reign of Kambana-udaiyar, the son of Vîra. The date of No. 88 is the *Kîlaka* year and the reign of Vîra-Kambanna-udaiyar. As it mentions Koppanangal, an official, whose name occurs also in Nos. 86 and 87, and as the signatures at its end are identical with some signatures at the end of No. 87, the date of the inscription No. 88 cannot have been very distant from that of Nos. 86 and 87, and the *Kîlaka* year must correspond to Śaka 1291. The inscription No. 87, which reads *Vîra-kumâra-Kambana-udaiyar*, i.e., Kambana-udaiyar, the son of Vîra, suggests that *Vîra-Kambanna-udaiyar* in No. 88 is an abbreviation for Kambanna-udaiyar, (*the son of*) Vîra. The prince, who is mentioned in the three inscriptions Nos. 86, 87 and 88, may be further identified with Kambana-udaiyar, the son of Vîra-Kambana-udaiyar and father of that Ommana-udaiyar, who according to the Tirumalai inscription No. 72, above, was reigning in the *Ânanda* year, which was current after the expiration of the Śaka year 1296. The subjoined table shows the results of the above remarks.

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1 Read ஊரவை, *i.e.*, ஊர் ஸபை ?

2 Virappedu is probably meant for Vîra-pêdu, "the town of Vîra," or "the town of heroes." Compare the names Vangipp[u]ram in No. 72, Tirukkarralippuram in No. 84, and Tiruvirâpuram in No. 146, where புறம் stands for புரம், "a town."

3 The same measure is mentioned in line 4 of the fragment No. 146.

4 This is probably a mistake for 1287, as the *Viśvâvasu* year corresponds to the current Śaka year 1288.

Inscription No. 72.

Vira-Kambaṇa-uḍaiyar.
|
Kambaṇa-uḍaiyar.
|
Ommaṇa-uḍaiyar (*Śaka* 1297).

Inscriptions Nos. 86, 87 *and* 88.

Vîra.
|
Kambaṇa-uḍaiyar *or* Kambaṇṇa-uḍaiyar
(*Śaka* 1288 *and* 1291).

The three inscriptions Nos. 86, 87 and 88 contain orders, which were issued by a certain Koppaṇaṅgaḷ,[1] Koppaṇṇaṅgaḷ[2] or Koppaṇaṉ[3] to the authorities of the temple. Koppaṇaṅgaḷ was probably the executive officer of Kambaṇa-uḍaiyar at Kâñchîpuram. The Kailâsanâtha Temple is designated by three different names, *viz.*, Râjasiṁhavarmeśvara,[4] Eḍudattu-âyiram-uḍaiya-nâyaṉâr and Tirukkaṟṟaḷi-Mahâdeva.[5] The last-mentioned term means "the holy stone-temple (*of*) Śiva." The meaning of the second is not apparent. The first name, Râjasiṁhavarmeśvara, shows that the Pallava king Râjasiṁha, the founder of the temple, was not yet forgotten at the times of Kambaṇa-uḍaiyar, and that his full name was Râjasiṁhavarman.[6]

From the inscription No. 86, we learn that, at the time of Kulottuṅga-Choḷa-deva, the Râjasiṁhavarmeśvara Temple at Kâñchipuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Aṉaiyapadaṅgâvuḍaiya-nâyaṉâr.[7] Koppaṇaṅgaḷ ordered, that the temple should be reopened and that its property should be restored.

TEXT.

West face.

[1.] ஸ்வஸ்தி [||*] ஸ்ரீமனு[8]மஹாமண்ட-
[2.] ளெஸ்வர அரிராயவிஹாடன்
[3.] பாஷெக்குத்தப்புவ ராய-
[4.] ர் கண்டன் பூர்வ்வதக்ஷிணபஸ்சி-
[5.] ஊராயிபதி ஸ்ரீகம்பண-
[6.] உடையர் விஜயவி[9]ரா-
[7.] ஜ்யம் பண்ணி அரு-
[8.] ளாநின்ற ஶகாப்தம் ஆயி-
[9.] ரத்து இருநூற்று எண்ப-
[10.] த்துஆறின் மெல் செல்-
[11.] லாநின்ற விஸ்வாவஸு[10]வருஷ-
[12.] த்து ஆடி மாதம் முதல் ஸ்ரீ-
[13.] மது[11]கொப்பணங்கள்
[14.] காஞ்சிபுரத்தில் இராஜ-
[15.] ஸிம்ஹபன்மிஸ்வரமு-

South face.

[16.] (மு)டையார் ஆன எடுதத்து
[17.] ஆயிரமுடைய நாயனார் கொ-

[1] No. 86, lines 13 and 67; No. 88, line 23.

[2] No. 87, line 15.

[3] No. 87, line 62.

[4] No. 86, line 15; No. 87, line 17.

[5] No. 88, lines 15 to 17.

[6] See page 9, above.

[7] This temple is situated close to the Kailâsanâtha Temple. In the hymns of Tiruñâṉasambandar and of Nambi Ârûraṉâr, *alias* Sundaramûrti,—who, as the Tanjore inscriptions prove (see paragraph 9 of my *Progress Report for July, August and September* 1888, Madras G. O., 7th November 1888, No. 1050, Public), lived before the Choḷa king Râjarâja-deva,—it is mentioned under the name அனேகதங்காபதம்.

[8] Read ஸ்ரீமஹா.

[9] Read வஜயவி.

[10] The two syllables வஸு are entered below the line.

[11] Read ஸ்ரீமத்.

[18.] யில் தானத்தாற்க்கு திருபம் [||*] எ-
[19.] டுத்து ஆயிரமுடைய நாயநார்
[20.] தானத்தை முன்பெ குலொத்-
[21.] துங்கசொழதெவர் காலத்தி--
[22.] லெ இறங்கல் இட்டு நாயனார்
[23.] திருநாமத்துக்காணியுமாறி தி-
[24.] ருவிருப்பும் திருமடைவிளாகமு-
[25.] ம் அனையபதங்காவுடைய நா-
[26.] யனா[ர்*]க்கு குடுத்த இதுவும் எடுத- ·
[27.] த்து ஆயிரமுடைய நா[ய*]-
[28.] னார் தானத்தை இறங்-
[29.] கல் இட்ட இதுவும் யதெ-
[30.] ம் அல்லாதபடி ஆலெ

East face.

[31.] இன்னா[யனா*]ர் தானம் இறங்க-
[32.] ல் மிண்டு ஆடி மாதமுத-
[33.] ல் பூசை திருப்பணி நடக்-
[34.] கும்படிக்கு தென்கரை
[35.] மணவிற்கொட்ட-
[36.] த்து பன்மாநாட்டு முரு-
[37.] ங்கை ஊர் அடங்கலும் ஸர்வமா-
[38.] ன[1]யம் இறைய[2]லி ஆக
[39.] நாற்ப்பாற்க்கெல்-
[40.] (கெல்)லைக்குட்பட்ட
[41.] நிலமும் சந்திராதித்தவ-
[42.] ரையும் நடக்கும்படிக்-
[43.] கும் [|*] இன்னாயனார் தி-
[44.] ருவிருப்புக்கு வடபாற்-
[45.] கெல்லை வடதாழம்பள்-
[46.] ளத்து தெற்கும் [|*] தென்-

North face.

[47.] பாற்கெல்லை கழனிக்-
[48.] கு வடக்கும் [|*] மெல்பா-
[49.] ற்கெல்லை கரை டெ-
[50.] மட்டுக்கு கிழக்கும் [|*] கி-
[51.] ழ்பாற்கெல்லை வரி
[52.] வாய்க்காலுக்கு மெ-
[53.] ற்க்கும் [|*] இந்த நாயனார்
[54.] சந்நதித்தெரு அட-
[55.] ங்கலும் ஸர்வமா-
[56.] ன்னியம் ஆகச்சந்தி-
[57.] ராதித்தவரையும் செ-
[58.] ல்லும்படி முன்பு இறங்-

[1] Read னி.

[2] Read யி.

[59.] கல் இட்ட நாளில் வெ-
[60.] ட்டின கல் வெட்டுப்படி
[61.] தவிர்த்து குடுத்த அ-
[62.] ளவுக்கு இவ்ஓலை-[1]
[63.] சாதனம் ஆக கல்-
[64.] லும் வெட்டி தாழ்-
[65.] வற நடத்திக்கொ-
[66.] ள்ளவும் பாற்பது [||*]
[67.] இவை கொப்பணங்கள்
[68.] எழுத்து [||*]

TRANSLATION.

Hail! From the month of *Âḍi* of the *Viśvâvasu* year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahâmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, the illustrious Kambaṇa-uḍaiyar, was pleased to rule the earth,—the illustrious Koppaṇaṅgaḷ (*addresses the following*) order to the authorities of the temple of Râjasiṁhavarmeśvaram-uḍaiyâr, *alias* Eḍudattu-âyiram-uḍaiya-nâyaṉâr, at Kâñchipuram. As it is opposed to the sacred law, that formerly, at the time of Kulottuṅga-Śoṛa-deva, the shrine of Eḍudattu-âyiram-uḍaiya-nâyaṉâr was closed, that the temple-land (*tirunâmattu kâṇi*) of the lord was sold, and that the temple-compound (*tiruviruppu*) and the environs of the temple (*tirumaḍai-viḷâgam*)[2] were given to Aṉaiyapadaṅgâvuḍaiya-nâyaṉâr,—the closing of the shrine of this lord shall cease; the worship and the divine service shall be carried on from the month of *Âḍi* forward; the whole village of Muruṅgai in Paṉmâ-nâḍu, (*a division*) of Maṇaviṟkoṭṭam[3] on the southern frontier (?), and the land included in the boundaries in the four directions shall belong (*to the temple*) as a *sarvamânya* (*and*) free from taxes, as long as the moon and the sun exist. The northern boundary of the temple-compound of this lord is to the south of a pit on the north, where pandanus-trees grow; the southern boundary is to the north of a paddy field; the western boundary is to the east of a hillock, which forms the limit (?); and the eastern boundary is to the west of a channel near the road (?). The whole *saṁnidhi* street of this lord shall belong (*to the temple*) as a *sarvamânya*, as long as the moon and the sun exist. According to this edict on a palm-leaf, there shall be engraved on stone the amount of what had been cancelled and given away according to the writing on stone, which was formerly engraved on the day, on which (*the temple*) was closed. (*All this*) shall be managed and attended to without fail. This is the signature of Koppaṇaṅgaḷ.

No. 87. ON A PILLAR IN THE MAṆḌAPA IN FRONT OF THE RÂJASIṀHAVARMEŚVARA SHRINE.

This inscription is dated in the same year and month, as No. 86, and during the reign of Kambaṇa-uḍaiyar, the son of Vîra. It records that, with the sanction of Kopaṇṇaṅgaḷ,[4] the authorities of the Râjasiṁhavarmeśvara Temple at Kâñchipuram sold some houses in the northern row of the *saṁnidhi* street to certain *Mudalis* at the price of 150 *paṇas*.

[1] Read இவ்வொலை.

[2] See page 92, note 5.

[3] On Paṉmâ-nâḍu and Maṇaviṟkoṭṭam, see the introduction of No. 151.

[4] See page 118, above.

TEXT.

West face.

[1.] ஸ்வ[ஸ்தி ஸ்ரீ*]மஹ[1]ஜஹா-
[2.] மண்டலிசரன் அரிஇர[ா]ய-
[3.] விபாடன் பாஷைக்கு
[4.] தப்புவ ராயகண்ட-
[5.] ன் பூ[ர்வ]பஸ்சிமஸமுத்[தி]-
[6.] ராதிபதி ஸ்ரீவீரகுமார-
[7.] கம்பண உடையர் பிரு-
[8.] துவி இராச்சியம் பண்-
[9.] ணி அருளாநின்ற ஸகா-
[10.] ப்தம் ஆயிரத்து இருநூ-
[11.] ற்றெண்பத்தாறின்
[12.] மேல் செல்லாநின்ற
[13.] விரோதிவருஷம் ஆடி
[14.] மாதம் முதல் ஸ்ரீமது-[2]
[15.] கொப்பண்ணங்கள்
[16.] காஞ்சிபுரத்தில் உடையார்
[17.] இராஜஸிம்ஹபல்லவீஸ்வரம்

South face.

[18.] உடையார் ஆள எடு[த*]-
[19.] த்து ஆயிரம் உடைய
[20.] நாயனார் கோயில் தா-
[21.] னத்தார்க்கு திருபம் [||*]
[22.] சந்நிதித்தெரு வட[சிற]-
[23.] கில் முன்னாள் இருக்கும்
[24.] ஆண்டார் சுந்தரப்பெ-
[25.] ருமாள் மடமும் திரு-
[26.] வேகத்திசாம் உடை-
[27.] ய நாயனார் கோயி-
[28.] லுக்கு கிழக்கு திருமஞ்-
[29.] சனப்பெருவழிக்கு
[30.] மேற்கும் உள்[ள] மனை நிங்-
[31.] கலானை மனை அட-
[32.] ங்கலும் இன்றுள்
[33.] முதல் எ[ன்*]றும் கைக்கொ-
[34.] ளற்கு[ம்] கைக்கொள் மு-

East face.

[35.] தலிகளுக்கும் இந்த வட-
[36.] சிறகில் உள்ள மனை-
[37.] யும் மனைப்படப்-
[38.] பையும் சண்டெ-

1 Read ஸ்ரீஜது.

2 Read ஸ்ரீஜம்.

[39.] டசுரவிலையா-
[40.] க் விற்று இவர்கள்
[41.] பக்கல் வாங்கி கொ-
[42.] யில் பண்டாரத்தில்
[43.] முதல் இட்ட பு ாநும இப்ப-
[44.] ணம் நூற்றுஐம்பதுக்கு-
[45.] ம் இந்த மனைகளும் ம-
[46.] னைப்பட்ப்பைகளும்
[47.] மனைப்பி . த்திகளு-

North face.

[48.] ம் முதல்மையும் அடை[ட*]-
[49.] ப்பும் தெவர் அடிமை-
[50.] யும் கைக்கொள்ளை-
[51.] மயும் தாங்கள் நின்ற
[52.] அடைவுகளிலெ வி-
[53.] ற்றும் ஒற்றிவைத்து-
[54.] ம் கொள்ளக்கடவர்-
[55.] கள் ஆக்வும் ஊர் பெ-
[56.] ருந்தினது அடைப்பு
[57.] ஆக கடவு[1]தாகவும் [||*] இப்-
[58.] படிக்கு இன்னுள் முத-
[59.] ல் சந்திராதித்தவரை-
[60.] யும் செல்ல கல்லிலு-
[61.] ம் . செம்பிலும் வெட்டிக்-
[62.] கொள்ளவும் [||*] இவை கொப்பணன் எழுத்து [||*]
[63.] இப்படிக்கு
[64.] கல் வெட்டி
[65.] குடுத்தொம்
[66.] இவை கம்[பா]-
[67.] ண்டான் எ-
[68.] ழுத்து
[69.] இப்படிக்கு
[70.] இவை இற-
[71.] ங்கல் மிட்ட
[72.] சியன் எ-
[73.] ழுத்து
[74.] இப்படிக்-
[75.] கு இக்கொ-
[76.] யில் தெவ-
[77.] கன்மி க-
[78.] ாட்டுக்கு-
[79.] றிவைப்-
[80.] பன் விர-
[81.] சம்பப்பி-
[82.] ரமாராய-
[83.] ன் எழு-
[84.] த்து
[85.] இப்படிக்கு
[86.] இவை கா-
[87.] ஞ்சிக்குறி-
[88.] பாரத்து வ-
[89.] ரசி விடங்-
[90.] கபட்டன்
[91.] எழுத்து
[92.] இப்படிக்கு
[93.] இவை நா-
[94.] ற்பத்தெண்-
[95.] ணாயிரக்க-
[96.] ரலான்
[97.] எழுத்து
[98.] இவை இரா-
[99.] குத்தராய-
[100.] க்காலா-

[1] Read வ.

[101.] ன். எழு-
[102.] த்து
[103.] இப்படி-
[104.] க்கு இவை
[105.] இக்கொயி-
[106.] ல் கணக்-
[107.] கு உத்தர-
[108.] ன்மெரூர்
[109.] உடையா-
[110.] ன் திருவெ-
[111.] கம்பவெ-
[112.] ளான் ஆ-
[113.] தித்ததெவ-
[114.] ன் எழுத்து [||*]

TRANSLATION.

Hail! From the month of *Âḍi* of the *Viśvâdi*[1] year, which was current after the Śaka year one thousand two hundred and eighty-six (*had passed*), while the illustrious *mahâmaṇḍaleśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the lord of the eastern and western oceans, Kambaṇa-uḍaiyar, the son of the illustrious Vîra, was pleased to rule the earth,—the illustrious Koppaṉṉaṅgaḷ (*addresses the following*) order to the authorities of the temple of the lord Râjasiṁhavarmeśvaram-uḍaiyâr, *alias* Eḍuḍattu-âyiram-uḍaiya-nâyaṉâr, at Kâñchipuram. Whereas all the houses and the gardens (*attached to*) the houses in the northern row of the *saṁnidhi* street,—excluding the *maṭha* of Âṇḍâr Sundara-Perumâḷ, which exists (*from*) old times, (*and excluding*) the house, which is to the east of the temple of the lord Tiru-Agastyeśvara and to the west of the great road of the sacred bath (*tiru-mañjaṉa-peru-vari*),—were sold at a price (*fixed in the presence of the god*) Chaṇḍeśvara to the *Mudalis*, to be (*their*) property, from this day forward, for ever, against (*payment of*) *pa.* 150, (*i.e.*) one hundred and fifty *paṇas*, which were previously received from these (*Mudalis*) and deposited in the temple-treasury,—these houses, gardens (*attached to*) the houses . . . . may be sold or mortgaged by them . . . . This (*order*) shall be engraved on stone and copper, in order that it may last from this day forward, as long as the moon and the sun. This is the signature of Koppaṇaṉ.

This we have engraved on stone and given. This is the signature of Kambâṇḍâṉ. This is the signature of Śîyaṉ (*i.e.*, Siṁha), who made the closing (*of the temple*) cease. This is the signature of Kâṭṭukkuṟivaippaṉ Vîra-Śamba-Brahmâ-râyaṉ, the *deva-karmin* (i.e., *pujâri*) of this temple. This is the signature of Viḍaṅga-bhaṭṭa, who lives at Kâñchikkuṟipâram (?). This is the signature of Nâṟpatteṇṇâyirakkâlâṉ. This is the signature of Irâguttarâyakkâlâṉ. This is the signature of Uttaraṉmerûr-uḍaiyâṉ Tiruvegamba-veḷâṉ Âditya-deva, the accountant (*kaṇakku*) of this temple.

No. 88. ON A PILLAR IN THE MANDAPA IN FRONT OF THE RÂJASIṀHAVARMEŚVARA SHRINE.

This inscription is dated in the *Kîlaka* year (*i.e.*, Śaka 1291) and during the reign of Kambaṇṇa-uḍaiyar, (*the son of*) Vîra.[2] It records that, with the sanction of Koppaṇaṅgaḷ,[3] the temple authorities gave a *maṭha* near the temple and some land to a certain Gâṅgayar of Tirumuḍukuṉṟam. According to lines 9 to 14, Kâñchipuram belonged to Eyiṟkoṭṭam in Jayaṅkoṇḍa-Choḷa-maṇḍalam. The district of Eyiṟkoṭṭam[4] was probably called after Eyil, *i.e.*, "the fort," a village in the Tiṇḍivanam Tâlluqa of the South Arcot District.[5] Tirumuḍukuṉṟam, *i.e.*, "the holy ancient mountain," is perhaps meant for its Sanskrit equivalent Vṛiddhâchalam, the head-quarters of a Tâlluqa in the South Arcot District.[6]

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[1] I.e., *Viśvâvasu.*
[2] See page 117, above.
[3] See page 118, above.
[4] See the remarks on Maṇayiṟkoṭṭam in the introduction of No. 151.
[5] Sewell's *Lists of Antiquities*, Vol. I, p. 207.
[6] *Ibid.* p. 212.

TEXT.

West face.

[1.] ஸ்வஸ்தி [||*] ஸ்ரீவிரகம்-
[2.] பண்ண உடையுர்கு
[3.] செல்லாநின்ற கீல-
[4.] கவருஷத்து மகர ஞா-
[5.] யறு அபரப(ஷ)-
[6.] க்ஷத்து ஸ்வாதியு[ம்*] ெ-
[7.] சவ்வாய்க்கி(ழை)-
[8.] ழமையும் பெற்ற
[9.] [தெ]ர் னாள் ஜயங்கெ-
[10.] ாண்டசொழம-
[11.] ண்டலத்து. எயிற்-
[12.] கொட்டத்து நகர-
[13.] ங்காஞ்சி-
[14.] புரத்து ை-
[15.] டயார் திரு-
[16.] க்கற்றளி

South face.

[17.] மக[ா*]தெவரான எடு[தத்]-
[18.] தாயிரம் உடைய ந-
[19.] ாயினார் கொயிலில்
[20.] ஸ்ரீருத்ரஸ்ரீம[ா*]ஹெஸ்வ-
[21.] ரரும் தானத்தாருமவ்-
[22.] வணைவரொம் கொ-
[23.] ப்பணங்கள் அ-
[24.] ருளிச்செயல்படிக்கு
[25.] திருமுதுகுன்றத்தில்
[26.] மாஹெஸ்வரரில் சிற்-
[27.] றமுருடையான் பெ-
[28.] ண்ணாகிய பெரும-

East face.

[29.] ானான காங்கயற்கு
[30.] திருக்கையெர்படி
[31.] திருமுன் ஓதுகையு-
[32.] ம் மெலைத்தெருவி-
[33.] ல்[1] ஒரு மடமும் கா[ணி]-
[34.] ய[ாட்சியு]ம் குடுத்த அ-
[35.] [ள]வுக்குச்[சந்]தி[ராதி]த்த-
[36.] வ[ரையும் ந]டத்தி[க்]ெ-
[37.] காள்ளவும் [||*] ஸ்ரீரு[த்ரஸ்ரீ]-
[38.] மா[ஹெ]ஸ்வரரும் [தானத்தா]-
[39.] ரொம் [க]ம்பா[ண்டான் எ]-

[1] ஹத்வும் (?) seems to be engraved underneath the ல்.

[40.] [ழு]த்து இவை இறங்கல் மி-
[41.] ட்ட சிய[ர்] எழுத்து
[42.] இவை விரச-
[43.] ம்ப[பி]ரமா-
[44.] ராயர் எழுத்-
[45.] து விடங்க-
[46.] பட்டனெழுத்து
[47.] இராகுத்த-
[48.] ராயக்கால-
[49.] ன் எழு[த்*]து [1]

TRANSLATION.

Hail! On the day of (*the nakshatra*) *Ter*,[2] which corresponds to Tuesday, the seventh lunar day of the latter half of the month of *Makara* of the *Kîlaka* year, which was current (*during the reign*) of Kambaṇṇa-uḍaiyar, (*the son of*) the illustrious Vîra,—we, all the followers of the blessed Rudra, (*alias*) the blessed Maheśvara, and the authorities of the temple of the lord Tirukkaṟṟaḷi-Mahâdeva, *alias* Eḍudatt-âyiram-uḍaiya-nâyaṉâr [3] at Kâñchipuram, a town of Eyiṟkoṭṭam in Jayaṅkoṇḍa-Śoṛa-maṇḍalam, gave, as ordered by Koppaṉaṅgaḷ, to Perumâṉ, *alias* Gâṅgayar, who is worshipped by (i.e., *who is the teacher of*?) Śiṟṟâmûr-uḍaiyâṉ, (*one*) of the *Mâheśvaras* at Tirumuḍukuṉṟam, ... (*for*) reciting the *Veda* in the presence of the god, one *maṭha* in the western street [4] and some hereditary land. (*This gift*) shall be managed accordingly, as long as the moon and the sun exist. We, the followers of the blessed Rudra, (*alias*) the blessed Maheśvara, and the authorities of the temple:—The signature of Kambâṇḍâṉ. This is the signature of Śîyar (*Siṁha*), who made the closing (*of the temple*) cease. This is the signature of Vîra-Śamba-Brahmâ-râyar. The signature of Viḍaṅga-bhaṭṭa. The signature of Irâguttarâyakkâlaṉ.

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[1] The rest of the signatures is illegible.
[2] This corresponds to the Sanskrit *Rohiṇî*.
[3] On these two names of the Râjasiṁhavarmeśvara Temple, see page 118, above.
[4] The western *saṁnidhi* street of the Râjasiṁhavarmeśvara Temple seems to be meant; compare சந்நிதித்-தெரு in No. 86, line 54, and in No. 87, line 22.

PART III.

NOTES AND FRAGMENTS.

No. 89. Inside the Geṅgoṇḍa Maṇḍapa[1] at Mâmallapuram, on the left wall.

This inscription is engraved on two stones, which fit to each other. It is dated "in the fourteenth year of Ko-Râjakesarivarman, *alias* Tribhuvanachakravartin Śrî-Kulottuṅga-Śoṛa-deva, who was pleased to sit on the throne of heroes, (*which consisted of*) pure gold." The fourth line mentions "Âmûr-nâḍu, (*a division*) of Âmûr-koṭṭam[2] in Jayaṅkoṇḍa-Śoṛa-maṇḍalam." The seventh line contains the name of the god Âdidâsa Chaṇḍeśvara.[3]

[3.] செம் பொந் விரஸிம்ஹாஸனத்து விற்றிருந்தருளிய கொவிராசகெசரிபந்மரான திரிபுவ-
[ன*]ச்ச[க்]கரவர்த்திகள் ஸ்ரீகுலொத்துங்கசொழதெவர்க்கு யாண்டு பதிநாலாவ-
[4.] து ஜயங்கொண்டசொழமண்டலத்து ஆமூர்கொட்டத்து ஆமூர்நாட்டு . . . .
. . . .

No. 90. On the front wall of the Varâhasvâmin Temple[4] at Mâmallapuram.

This inscription is written on two stones, which fit to each other. It seems to have been dated in the fifth year of the reign of [Râja]nârâyaṇa Śambuvarâyar[5] and to have recorded a grant to the temple of Perumâḷ (*i.e.*, Vishṇu) and of Nilamaṅgai-nâchchiyâr (*i.e.*, the goddess of the earth) at Mâmal[lapuram].

[1.] . . . . . . நாராயணன் சம்புவராயற்கு யாண்[டு] [ரு] முதல் மாமல்-
[2.] . . . . . . நின்ற பெருமாளுக்கும் நிலமங்கை[ந]ாச்சியார்க்கும் பை
[3.] . . . . . . ன நிலம் உள்ளது அஞ்சாவது முதல் திரு[வா]ராதனைக்கும் திருப்பணி
[4.] . . . . . . பற்பட்ட உபாதிகளும் உட்பட ஸஜு-[ே]ாஜு(ய)ோக நடக்கும் ப
[5.] . . . . . . ண தாழ்வற நடத்திப்பொதுவ . . . . .

Nos. 91 to 94. Inscriptions at the Velûr Temple.

The four subjoined inscriptions are written in modern Tamil characters and record "the perpetual devotion"[6] of a certain Chandra-piḷḷai of Kâṭṭeri.

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[1] *Madras Survey Map*, No. 53. The modern name is perhaps a corruption of Gaṅgai-koṇḍâṉ Maṇḍapa and connected with Gaṅgai-koṇḍa Choḷa, a prince who, according to Dr. Burnell (*South-Indian Palæography*, 2nd edition, p. 45, note 1), is mentioned in an inscription at Karuvûr in the Coimbatore District. I read the name गंगेकोण्ड-चोल on both faces of a silver coin, which is figured by Sir W. Elliot (*Coins of Southern India*, plate iv, No. 152).

[2] See page 64, above. Âmûru-koṭṭa is also mentioned in a copper-plate grant of Śaka 1558 (expired); *Ind. Ant.* Vol. XIII, p. 132, plate iv *b*, line 1. Âmûr-nâḍu and Âmûr-koṭṭam are probably named after Âmûr or Âmbûr, a town in the Velûr Tâlluqa of the North Arcot District and a station on the Madras Railway; see Sewell's *Lists*, Vol. I, p. 163.

[3] ஆதிதாஸசண்டெஸ்வரர். See page 92, note 6, and page 116, note 3.

[4] *Madras Survey Map*, No. 35.

[5] See the introduction of No. 52, above.

[6] சதாசெர்வை seems to represent the Sanskrit *sadâ-sevâ*. It is here used in the sense of "a monument of perpetual devotion," just as, in Sanskrit, *kîrti* and *kîrtana* have sometimes the meaning "a monument of fame;" see Mr. Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 212, note 6.

There are several similar inscriptions in other parts of the temple, viz., two on the pedestals of the two *dvârapâlakas* in front of the *gopura*, one on the left outer wall of the inner *prâkâra*, and five on the floor of the *alaṁkâra-maṇḍapa*, of which two are written in Tamil, two in Telugu, and one in very faint Nâgarî characters.

No. 91. On the pillar to the left in front of the gopura.

TEXT.

[1.] கொபுரவாசல் [2.] குமா-
[3.] ரசுவா- [4.] மியார்
[5.] லக்ஷி- [6.] க்க கா-
[7.] ட்டெரி [8.] சந்திர-
[9.] பிள்ளை [10.] அதியா-
[11.] ரி சதா- [12.] செர்- [13.] வை [||*]

TRANSLATION.

In order that (*the god*) Kumâra-svâmin at the gate of the *gopura* might protect[1] (*him*), the magistrate (*adhikârin*) Chandra-piḷḷai of Kâṭṭeri (*made this gift, which records his*) perpetual devotion.

No. 92. On the pillar to the right in front of the gopura.

TEXT.

[1.] கொபுரவாச- [2.] ல் விநா-
[3.] யகன் [4.] லக்ஷி-
[5.] க்க சி- [6.] வசமு-
[7.] யபரி- [8.] பால-
[9.] கன் [10.] காட்டெ-
[11.] ரி சந்- [12.] திரப்-
[13.] பிள்ளை [14.] அதிய-
[15.] ாரியார் [16.] சதா[2]செ- [17.] ர்வை [||*]

TRANSLATION.

In order that (*the god*) Vinâyaka (*i.e.*, Gaṇeśa) at the gate of the *gopura* might protect (*him*), the magistrate Chandra-piḷḷai of Kâṭṭeri, a follower of the Śaiva doctrine (*Śiva-samaya*), (*made this gift, which records his*) perpetual devotion.

No. 93. Below the trunk of a carved elephant inside the gopura.

TEXT.

[1.] குமாரசுவாமியா[ர்]
[2.] காட்டெரி சந்திர[ப்பி][ள்ளை*]
[3.] சதாசெர்- [4.] வை [||*]

TRANSLATION.

(*A monument of*) the perpetual devotion of Chandra-piḷḷai of Kâṭṭeri (*to the god*) Kumâra-svâmin.

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[1] லக்ஷிக்க seems to be a vulgar form for ரக்ஷிக்க.

[2] The vowel ா is entered below the line.

No. 94. On the steps inside the gopura.

[1.] காட்டெரி [2.] சந்திரப்பிள்ளை
[3.] சதாசெர்[வை] [||*]

No. 95. On the base of the Îśvara Temple at Śoṛapuram near Velûr; 1st inscription.

The end of this inscription is lost. As, however, the preserved part is identical with the above-published inscriptions Nos. 40, 41 and 66, it may be safely concluded, that the inscription belongs to Ko-Râjarâja-Râjakesarivarman, *alias* Râjarâja-deva. The mention of Iraṭṭa-pâḍi shows, that the inscription dates after the twenty-first year of the king.[1]

[1.] ஸ்வஸ்தி ஸ்ரீ || [திருமகள் போல]ப்பெரு னிலச்செல்வியுந்தன[க்கெயுரிமை பூண்டமை] மனக்கொளக்காந்தளூர்ச்சாலை கலமறுத்தருளி வெங்கைநாடும் கங்கபாடியுநுளம்ப-பா[டி*]யும் குடம-

[2.] லை(ம)நாடுங்கொல்[லமுங்கலி]ங்கமும் எண்டிசை[ச] புகழ் தர [ஈழமண்டலமும் இரட்டபாடி எழ]ரையிலக்கமு(ம்)திண்டிறல் வென்றித்தண்டாற்க்கொண்ட தன்-னெழில் வள . . . ழியுள்

No. 96. On the base of the Îśvara Temple at Śoṛapuram; 4th inscription.

On the base of this temple, there are at least three obliterated inscriptions besides the preceding one. In the second line of the fourth inscription there occurs the following passage: கொவிராசகெசரிபன்மராந குலொத்துங்கசொழதெவற்கு முப்பத்திரண்டாவது; "the thirty-second [*year*] of Ko-Râjakesarivarman, *alias* Kulottuṅga-Śoṛa-deva."

No. 97. On a stone in front of the Îśvara Temple at Śoṛapuram.

This inscription is dated in the *Durmati* year[2] and mentions the temple of Râjendra-Choḷeśvara at Śoṛapuram.[3]

No. 98. On a stone on the tank-band at Śoṛapuram.

This inscription is dated in the *Raktâkshi* year, which was current after the expiration of the Sâlivâhana-Śaka year 1546. It mentions Śoṛapuram and seems to record some meritorious gift in connection with the tank by Veṅkaṭappa-nâyaka.

Nos. 99 to 106. Inscriptions of the Gaṅgeśvara Temple at Gâṅganûr near Velûr.

A considerable number of inscribed stones are built into the walls of this temple; but they are not in their original order, and it must be assumed, that either the temple had been destroyed and was rebuilt, or that it was constructed from stones which belonged to another old temple. The subjoined fragments contain the following dates and names:—

No. 106 is dated in "the forty-first year of *Tribhuvanachakravartin*, the illustrious Râjarâja-deva,"[4] and No. 103 in the *Dhâtu* year, which was current after the expiration of the Śaka year 1258. No. 100 begins with the name of "Sakalalokachakravartin Râjanârâyaṇa Śambova."[5] Nos. 104 and 105 mention Gâṅgeya-nallûr, *alias* Śrî-

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[1] See the introduction of No. 66, above.

[2] துன்மதிவருஷம்.

[3] சொழபுரம் உடையார் இராசெந்திரசொளீசுரமுடைய நாயனார் கொயில்.

[4] According to the Poygai inscriptions (Nos. 59 to 64, above) this would be Śaka 1178-79.

[5] See the introduction of No. 52, above.

Mallinâtha-chaturvedi-maṅgalam, and according to No. 102, Gâ[ṅgeya-nallûr] was a village in Karaivaṛi-Ândi-nâḍu,[1] (*a division*) of [Pa]ḍuvûr-koṭṭam. Other localities mentioned in the subjoined fragments are: Paḍaivîḍu,[2] Kâṭṭuppâḍi[3] and Kaṟugeri in No. 103, and Aṇaippâḍi in No. 104. No. 99 mentions the Ammaiappeśvara Temple,[4] and No. 101 the same and the Kaiḷâsa Temple.

No. 99. ON THE TOP OF THE EAST BASE, FIRST STONE.

[1.] உ ஸ்வஸ்தி ஸ்ரீ [||*] உடையார் அம்மைஅப்பீஶ்வரமுடைய நாயனார்க்கு

No. 100. ON THE BOTTOM OF THE EAST BASE, THIRD AND FOURTH STONES.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] ஸகலலொ[க*]ச்ச[க்ர]வத்தி இராசநாராயணன் சம்பொவ[5]

No. 101. ON THE BOTTOM OF THE EAST BASE, FIFTH STONE, AND ON THE BOTTOM OF THE SOUTH BASE, TO THE RIGHT.

[1.] ப்பீஶ்வரமுடைய[6] நாயனார்க்கும் ஸ்ரீகையிலாஸமுடைய நாயனார்க்கும் முன்பிலாண்-
டை ஒழுகினபடி நஞ்சை புஞ்சை பத்திலஞ்சும்

No. 102. ON THE NORTH WALL, SECOND STONE.

[1.] டுவூர்க்கொட்டத்து கரைவழிஆந்திநாட்டு அகரம் கா

No. 103. ON THE NORTH WALL, THIRD STONE, AND ON A STONE IN THE SOUTH WALL.

[3.] அகரம் ஶகாப்த ஆயிரத்துஇருநூற்றுஐம்பத்துஎட்டின் மெல் செல்லாநின்ற யா-
துஸம்வத்ஸரத்துப்பதினஞ்சா . . . . . .
[4.] கு இரா[ச]ர் படைவீட்டெல்லைக்கும் காட்டுப்பாடி எல்லைக்கும் கறுகெரி எல்லைக்-
கும் தெற்கு இந்நாற்பாற் . . . . .

No. 104. ON THE LEFT OF THE BOTTOM OF THE SOUTH BASE, THIRD STONE.

[1.] கரம் காங்கெயநல்லூரான ஸ்ரீமல்லிநாதச்ச . . . . . .
[2.] அணைப்பாடியுடையான்[7] . . . . . .

No. 105. INSIDE, ON THE TOP.

[1.] ங்கெயநல்லூர் ஆன ஸ்ரீமல்லிநாதச்சதுர்வெதிமங்கலத்தில் உடை[ய] . . . . . .
[2.] பருமாள் திருவிடையாட்டமும் முன்பிலான்டை[8] ஒழுகினபடி நஞ்சை புஞ்சை
பத்தில[ஞ்] . . . . .

No. 106. INSIDE, ON THE BOTTOM.[9]

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] திரி[பு]வனச்சக்கரவத்திகள் ஸ்ரீராசராசதெவற்கு யாண்டு நாற்-
பத்தொன்றாவது புரட்டாதி மாதம்

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[1] See page 77, notes 8 and 9.

[2] See page 83, above.

[3] The same is the name of a village close to the "Vellore" station of the Madras Railway.

[4] This is the name of a temple at Paḍavedu; see page 108, above.

[5] The *aksharas* ராயணன் சம்பொவ, which occur on the fourth stone, are smaller than those on the third; perhaps the apparent connection between the two stones is only due to chance.

[6] Read அம்மைஅப்பீஶ்வரமுடைய, as in No. 99.

[7] The same name occurs in a fragment on the left of the top of the south base, where it is spelt அணைப்-பாடி உடையாந்.

[8] The fragment No. 101 reads ண்டை.

[9] This inscription is complete and consists of three lines. As it is, however, much obliterated, only the beginning is given.

No. 107. At the Râmasvâmi-Perumâḷ Temple at Nelluvây near Velûr.

In front of this temple stands a pillar with a rough inscription on its four sides. The south-east face of the pillar contains the name of "the illustrious *mahâmaṇḍaleśvara râjâdhirâja râjaparameśvara*, the illustrious Vîra-Ve[ṅka]ṭapati[d]êva-mahârâya" and is dated in the *Yuvan* year, which was current after the expiration of the Śaka year 1557. An inscription of the same Veṅkaṭa II. of Karṇâṭa was published in the *Indian Antiquary*, Vol. XIII, p. 125. It is dated one year later than the present inscription.

No. 108. At the Grâmadevatâ Ulaganâyaka-Ammâḷ Temple at Śadupperi near Velûr.

At this temple there are two stones with fragmentary inscriptions. One of them is dated "in the fifty-second year of Ko-Vijaya-Nandivikramavarman."

[1.] கொவிசையநந்தி[விக்]-
[2.] கிரமபருமர்க்கு யா[ண்டு]
[3.] அயம்பத்திரண்டா[வது]

No. 109. On an aḷavukkal in the tank at Śadupperi.

Both pillars of this *aḷavukkal*[1] bear fragments of ancient inscriptions. That on the right pillar belongs to the time of some Ko-Parakesarivarman. It deserves to be noted that, in line 3, the syllable *ṟâ* is written றா, and not ஶ as in modern Tamil.

[2.] . . . . . . [கொ]ப்பரகெசரிபன்மற்கு
[3.] . . . . . . பத்துமுன்றாவது பழி

Nos. 110 to 112. Inscriptions of the Îśvara Temple at Sembâkkam near Velûr.

This temple contains three fragmentary inscriptions in archaic characters.

No. 110. On the west base, lines 1 and 2.

This inscription records some gift, which the assembly (*sabhâ*) of Velûr, *alias* Parameśvara-maṅgalam, made to the god Âdidâsa Chaṇḍeśvara.[2]

No. 111. On the west base, lines 3 to 6.

This inscription seems to record another gift of the *sabhâ* of Velûr. It mentions Śemmanpâkkam (*the modern* Śembâkkam) and Râjendra-Choḷeśvara,[3] evidently the name of the temple itself.

No. 112. On the south base, lines 1 to 6.

This inscription mentions both Râjendra-Choḷeśvara[4] and Âdidâsa Chaṇḍeśvara.[5] The fragment seems to begin with a description of the boundaries of some gift, in which the term *Piḍâri-paṭṭi*[6] occurs.

No. 113. On the Perumâḷ Temple at Śevûr near Velûr.

There are three stones with almost illegible inscriptions built into the wall of this temple. Two of them contain the subjoined fragment, which may be read with the help of the

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[1] A sort of gate, which is used for measuring the height of the water in tanks.

[2] ஆதிதாஸசண்டெஸ்வர. See page 92, note 6, and page 116, note 3.

[3] ராஜெந்த்ரசொழிஸ்வர.

[4] [இ]ரா[ெ*]ஜந்த்ரசொளிஸ்வர. See page 91, note 6.

[5] [ஆ]திநாசன் (!) சண்டெஸ்வர.

nearly identical Padavedu inscription No. 81. The inscription seems to have belonged to Devarâja II. of Vijayanagara, the son of Vîra-Vijayarâya-mahârâyar. The latter is identical with Vijaya or Vîra-Vijaya, who, according to No. 153, below, was the son of Devarâja I. and the father of Devarâja II. The inscriptions of Devarâja II. which are published above (Nos. 54, 56, 79, 80 and 81) range between the current Śaka years 1348 and 1372.

[1.] [சுபம]ஸ்து ஸ்வஸ்தி [||*] ஸ்ரீமன்மஹாமண்டலிசுர[ந்] அரியராயவிபாடன் பாஷைக்-
[2.] [க்கு த]ப்புவ ராயர் கண்டன் மூவராயர் கண்டன் கண்ட [நாடு] கொண்டு
[3.] [கொடா]தான் பூர்வதக்ஷிணபச்சிமஉத்த[ர]ஸ[மு]த்ரா[தி]பதி[1] ஸ்ரீவீரவிசையரா[ய]-
[4.] [மஹா]ராயர் குமாரர் கஜவேட்டை கண்டரு[ளிய] தேவர்

No. 114. On the Virûpâksheśvara Temple at Veppambattu near Velûr.

Besides the inscription published under No. 55, above, this temple bears another much defaced inscription, which is engraved on the east wall and consists of seven lines. The date is the *Vishu* year, which was current after the expiration of the Śaka year 1443. According to the third and fourth lines, the inscription seems to have recorded a grant, which Tirumalai-nâyaka made to the temple of Virûpâksha-nâyanâr at Veppambattu in Ândi-nâdu; line 4 also mentions Padaivîdu.[2] The passage alluded to runs as follows:

[3.] . . . . . திருமலை[நா]யக்கர் ஆ[ந்]திநாடு வெ[ப்]பம்பட்டு
[4.] உடையார் விருபாக்ஷநயினார்க்கு படைவிட்டு

Nos. 115 to 123. Inscriptions of the Mârgasahâyeśvara Temple at Viriñchipuram.

No. 115. Inside the front gopura, to the left, first inscription.

1. King: the illustrious *mahâmandaleśvara Medinîśvara* Immadi-Narasimharâya-mahârâyar (*of* Vijayanagara).[3]
2. Date: Śaka 1418 expired[4] and the *Râkshasa* year current.
3. Donor: Periya-Timmarâśa-udaiyar.
4. Remark: The inscription mentions a *mandapa*, which Erama-nâyaka caused to be built at Tiru-Viriñchipuram.

No. 116. Inside the front gopura, to the left, second inscription.

1. Date: the *Nandana* year (*i.e.*, Śaka 1395).
2. King: the illustrious *mahâmandaleśvara Medinîśvara Gandan Kattâ[ri] Sâluva Dharanivarâha* Narasimharâya-udaiyar (*of* Vijayanagara).
3. Donee: *Udaiyar* Varittunai-nâyanâr[5] of Tiru-Viriñchipuram.
4. Remark: The inscription mentions some *nâyaka*, the son of another *nâyaka*; the names of both are obliterated.

[1] Read பூர்வதக்ஷிணபச்சிமோத்தரஸமுத்ராதிபதி.

[2] See page 83, above.

[3] The inscriptions No. 116 and No. 119 belong to the same king.

[4] The *Râkshasa* year, however, corresponds to the *current* Śaka year 1418.

[5] See page 92, above.

No. 117. INSIDE THE FRONT GOPURA, TO THE LEFT, THIRD INSCRIPTION.

1. King: Sakalalokachakravartin Râjanârâyaṇa.[1]
2. Remark: The inscription mentions Ândi-nâḍu.[2]

No. 118. INSIDE THE FRONT GOPURA, TO THE LEFT, FOURTH INSCRIPTION.

1. King: the illustrious *mahârâjâdhirâja*, the illustrious Vîrapratâpa-[Achyuta-deva]-mahârâyar (*of* Vijayanagara).[3]
2. Date: Śaka 1463 expired and the *Plava* year current.
3. Remark: The inscription mentions Kishṇama-nâyaka and the temple of *Uḍaiyâr* Varittuṇai-nâyaṉâr at Tiru-Viriñchipuram.

No. 119. INSIDE THE FRONT GOPURA, TO THE RIGHT, FIRST INSCRIPTION.

1. King: the illustrious *mahâmaṇḍaleśvara Medinîśvara Gaṇḍa Kaṭṭâri Sâḷuva-sâḷuva* Narasiṁhadeva (*of* Vijayanagara).
2. Date: Śaka 1404 expired and the *Śubhakṛit* year current.
3. Donor: Nâgama-nâyaka.
4. Donee: *Uḍaiyâr* Varittuṇai-nâyaṉâr of Tiru-Viruñchapuram.
5. Remark: The inscription mentions the villages of Paśumarattûr and Veppûr.

No. 120. INSIDE THE FRONT GOPURA, TO THE RIGHT, THIRD INSCRIPTION.

1. Date: Śâlivâhana-Śaka 1457 expired and the *Nandana* year current.[4]
2. King: the illustrious *mahârâjâdhirâja-parameśvara* Achyutadeva-mahârâyar (*of* Vijayanagara).
3. Donee: Mârgasahâya-deva [5] of Iriñchipuram(!).
4. Remarks: The inscription mentions Śiraleri (see No. 123). The grant seems to have consisted of a number of *kuris* of land and to have been made for the benefit of two *Brâhmaṇas*, Timmappayaṉ and Śaivâdirâyar Vasantarâya-guru, who taught the *Ṛik-śâkhâ* and *Yajuḥ-śâkhâ* respectively. The second donee belonged to the Bhâradvâja-gotra and followed the *Bodhâyana-sûtra*.[6]

No. 121. ON THE BASE OF THE BACK OF THE FRONT GOPURA, TO THE RIGHT.

1. King: the illustrious *mahâmaṇḍaleśvara*,[7] the illustrious Vîrapratâpa, (*the younger brother and successor of*) Vîra-Narasiṁha-deva, Kṛishṇadeva-mahârâya (*of* Vijayanagara).[8]
2. Date: Śaka 1435 expired and the *Śrîmukha* year current.

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[1] See the introduction of No. 52, above. [2] See Nos. 55 and 114, above.

[3] The inscriptions No. 120 and No. 123 belong to the same king.

[4] There is a mistake in the date, as Śaka 1458 corresponds to the *Manmatha* year, and the *Nandana* year to Śaka 1455. See No. 123.

[5] Compare *Mârgasahâyeśvara* in No. 58 and *Margasahâya-liṅga* in No. 140.

[6] *Bodhâyana* is the southern form of *Baudhâyana*; see page ix of the preface of my edition of Baudhâyana's *Dharmaśâstra*, Leipzig, 1884.

[7] Here follow the same *birudas*, as in No. 81, lines 2 to 7.

[8] According to two Hampi inscriptions of Śaka 1430 (for 1431?) expired, the *Śukla* year (see paragraph 2 of my *Progress Report for December* 1888 *and January* 1889, Madras G.O., 26th February 1889, No. 186, Public), and according to a copper-plate grant, which I have noticed in the *Indian Antiquary*, Vol. XIII, p. 154, Kṛishṇarâya was the younger brother of Vîra-Nṛisiṁha or Vîra-Nârasiṁha, and both were the eldest sons of Narasa or Nṛisiṁha (see No. 115).

No. 122. On the base of the back of the front gopura, to the left.

1. Date: Śaka 1432 [expired] and the *Pramodûta*[1] year current.

2. Remark: The name of the king is entirely effaced; but the inscription begins with the same *birudas*, as were borne by the king Krishṇadeva of the inscription No. 121.

No. 123. Inside the back gopura.

1. King: the illustrious *mahâmaṇḍaleśvara râjâdhirâja râjaparameśvara*, the illustrious Achyutadeva-mahârâyar or Achyutarâya (*of* Vijayanagara).

2. Date: Śaka 1454 expired[2] and the *Nandana* year current.

3. Donee: *Udaiyâr* Vaṟittuṇai-nâyaṉâr or Śrî-Viriñcheśvara.

4. Donor: the *karaṇikka* (= *karaṇam*) Vîrappayaṉ or Vîraya, who belonged to the Gautamânvaya.

5. Object of the grant: (*a*) the village of Śiṟaleri within the boundaries (*sîmâ*) of Kâvanûr;[3] (*b*) the village of Vîraraśûr, excluding the *agrahâra* of Kîṟai-Vîraraśûr and including the open (*i.e.*, unfortified) place (*tiṟappu*) of Aṅgarâyaṉ-kuppam.[4]

6. Remark: The inscription mentions the *maṇḍapa* of Śamburâyaṉ, which may have formed part of the Viriñchipuram temple.

Nos. 124 to 129. On stones built into the floor of the court-yard of the Viriñchipuram Temple.[5]

No. 124.

This and the next inscription belong to the same king, as No. 108. The present inscription is dated "in the ninth year of Ko-Vijaya-Nandivikramavarman."

[1.] ஸ்ரீ கொ[வி]சையநந்திவிக்[கிரமபரும]-
[2.] ற்கு யாண்டு ஒன்பதாவது

No. 125.

This inscription is dated "in the forty-seventh year of Vijaya-Nandivikramavarman."

[1.] விசையநந்திவிக்கிரமபரு[மற்கு]
[2.] யாண்டு நாற்பத்தெழாவது . . . . .

No. 126.

This inscription is dated in the third (?) year of Madirai-koṇḍa Ko-Parakesarivarman.[6]

[1.] மதிரை கொண்ட கொப்[பரகெசரி]-
[2.] பன்மக்கி யாண்டு மு[ன்றாவது]

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[1] On the form *Pramodûta* see page 109, note 2.

[2] The date is expressed both in figures and by the words वंशवर्य्ये शकस्याब्दे, *i.e.*, in the Śaka year *va* (4), *śa* (5), *va* (4), *ya* (1)=1454 (expired). On this manner of notation, see Dr. Burnell's *South-Indian Palæography*, 2nd edition, p. 79.

[3] This is the name of a village in the Guḍiyâtam Tâlluqa of the North Arcot District; see Sewell's *Lists*, Vol. I, p. 160.

[4] This is the modern village of Aṅgaraṅkuppam, 6 miles north of Viriñchipuram.

[5] See the introduction of No. 57, above.

[6] See the introduction of No. 82, above.

No. 127.

The stone, which bears the subjoined inscription, is unfortunately very much worn. The text, as far as it can be made out, runs as follows :—

"In the 5th year of Ko-Parakesarivarman, *alias.* Uḍaiyâr Śrî-Râjendra-deva, who, ... having taken the seven and a half *lakshas* of Iraṭṭa-pâḍi,[1] having set up a pillar of victory (*jayastambha*) at Kollaram (?), having reduced to powder . . . . . the whole army of Âhavamalla at Koppam on the bank of the Perâṟu,[2] having taken all the elephants, horses, treasures of women and riches of Âhavamalla, who had turned his back and fled, and having performed the coronation of heroes,—was pleased to sit on the throne of heroes,—we, the villagers of Gaṅgamâ[r]tâṇḍapuram in Miyaṟai-nâḍu,[3] (*a division*) of Adhirâjendra-vaḷa-nâḍu in Jayaṅkoṇḍa-Śoṛa-maṇḍalam, [*gave*] to Mahâdeva of the Someśvara (*temple*) at our village for the purposes of worship . . . . three hundred *kuris ;* for a *tiru-nandavanam* . . . . three hundred *kuris ;* for two lamps . . . ."

An inscription of the same Râjendra-deva, which is dated in the ninth year and is found in a niche of the Varâhasvâmin Temple at Mâmallapuram, was published by Sir Walter Elliot.[4] He identified Âhavamalla with the Western Châlukya king Âhavamalla II. or Someśvara I. (about Śaka 964 to about 990), who, according to inscriptions[5] and according to the *Vikramâṅkacharita* (sarga i, verses 90, 115, 116), fought with the Choḷas. The Râjendra-deva of the present inscription and of Sir Walter Elliot's inscription may be identified with that Râjendra-deva of the *Sûryavaṁśa*, whose daughter Madhurântakî was married to the Eastern Chalukya king Râjendra-Choḍa (Śaka 985 to 1034) according to verse 12 of the Chellûr grant (No. 39).[6]

[1.] [ஸ்வஸ்தி ஸ்ரீ [||*] திருமகள் விரும்ப செ]-
[2.] [ங்]கொல் வெஜன் தன் முன்னொன் ெ .
[3.] . பின்னது வாகமுன்னெதிரொன்று எதிர் .
[4.] . ரூது எண்டிசை வ[ை]ற பறையது கற .
[5.] . இரட்டபாடி எழரையிலக்கமுங்கொ[ண்]-
[6.] [டு] கொ[ல்]லர[த்து ஜய]ஸ்தம்பம் நாட்டி [பெ]-
[7.] [ராற்][7]றங்கரைக்கொப்பத்து ஆஹவமல்ல[ன்]
[8.] . சேனையெல்லாம் ப[ார]து நிகழ்ப்ப சு-
[9.] [ண்]ணமாக்கி ஆஹவமல்[ல*]ன் புறக்கிட்டோட அவ[ன்]
[10.] [ஆ]னையுங்குதிரையும் பெண்டிர் பண்டாரமு[ம்]
[11.] [வி]ஹவமும் அடங்க[லு]ங்கைக்கொண்டு வி-
[12.] [ர]ாபிஷெகம் பண்ணி விரசிங்காச[னு][8] வீற்றிரு- .
[13.] [ந்தரு]ளிய கொப்ப[ர]கெசரிபந்மரான உடையா[ர்] ஸ்ரீ-
[14.] [ராஜெ]ந்த்ரதெவற்கு யாண்டு ௫ ஆவது ஜயங்கொ[ா]-

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[1] *I.e.*, the Western Châlukyan empire; see p. 63, note 2, and p. 96, notes 4 and 5.

[2] If Koppam should be meant for Kuppam, a station on the Bangalore Branch of the Madras Railway, the Perâṟu would be the river Pâlâṟu.

[3] Compare Miyagaṟai-nâḍu in No. 131, line 1.

[4] Carr's *Seven Pagodas*, pp. 132 ff.

[5] Mr. Fleet's *Kanarese Dynasties*, p. 46.

[6] See above, pp. 51 f.

[7] The letters பொராற் are taken from the first line of a facsimile of the inscription of the Varâhasvâmin Temple at Mâmallapuram. Sir Walter Elliot's transcript (Carr's *Seven Pagodas*, p. 142) has the erroneous reading பொரிற்றங்கணைக்கொப்பத்து.

[8] Read வீரசிங்காசனத்து.

[15.] ண்டசொழமண்டலத்து அதிராஜெஜுரவ[ள]-
[16.] நாட்டு மியறைநாட்டுக்கங்கமாத்தாண்டபுர-
[17.] [த்து] ஊரொம் எங்களூர் வொரிஸ்ரமுடை-
[18.] [ய] நாரெடுவற்கு அற்சனாபொகத்து-
[19.] [க்]கு இவ்வூர் ஊருணி எத்தத்[தி]-
[20.] ல் முதல் மடைச்செறுவில் தெ-
[21.] [ற்]கில் இலவங்காவிச்செறுப்பதி-
[22.] னாறு சாண் கொலால் குழி முன்-
[23.] னூறும் திருநந்தவனத்து[க்]கு [ஊ]-
[24.] [ரு]ணிப்பூட்டைக்காலுக்குக்[கி]ழக்-
[25.] [கி]ல் தெ[த]ங்ககப்பட நிலம் பதி[ந]-
[26.] [று] சாண் கொலால் குழி முன்னூறும்
[27.] . . விளக்கிரண்டுக்கு ஆற்றங்கரை

. . . .

No. 128.

This inscription mentions Sakalalokachakravartin Râjanârâyaṇa Śambuvarâya[ṉ] [1] and seems to record a gift to Vaṛittuṇai-appaṉ.[2]

[1.] [ர]கலலொகச்[ச]-
[2.] [க்க]ரவத்தி இராசநார[ா]-
[3.] [யண]ன் சம்புவராய[ன்]
[4.] [த]ன்மம் வழித்து-
[5.] ணை அப்பன்

No. 129.

On this stone, the name of Śambuvarâya and part of one of his *birudas* (Aṛagiya) are visible; see the introduction of the Poygai inscriptions (Nos. 59 to 64).

Nos. 130 to 132. Inscriptions of the Îśvara Temple at Ammuṇḍi near Viriñchipuram.

The southern wall of this temple is covered with several Choḷa inscriptions. None of them can be made out completely, as the letters are much obliterated, and as the stones are, to all appearance, not in their original order.

No. 130.

This is dated "in the 11th (?) year of Ko-Râjakesarivarman, *alias* Chakravartin Śrî-Kulottuṅga-Śoṛa-deva."

[5.] . . . . . கொவிராஜகெஸரி[மந்]மராந சகரவத்தி ஸ்ரீகு[லொ]த்துங்க-
சொழதெவற்கு யாண்டு ம[க] ஆவது

No. 131.

This inscription is engraved to the right of No. 130 and may have been intended for its continuation. It records a gift of land from the inhabitants of Aimbûṇḍi (*the modern*

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[1] See the introduction of No. 52, above.

[2] This is the same as Vaṛittuṇai-nâyaṉâr; see page 131, note 5.

Ammundi,[1] to their Śiva temple, which bore the name of Muppanaiyîśvara. The gift was made before the god Âdidâsa Chandeśvara-deva.[2]

TEXT.

[1.] ஜயங்கொண்டசொழமண்டலத்து பங்களநாட்டு வடக்கில் வகை மியகறை-
நாட்டு [ஐம்]-
[2.] பூண்டி ஊரொம் எங்களூர் முப்பனை[யீ]ஶ்வரமுடைய மஹாதெவற்கு திருநந-
வனமாக ஆ-
[3.] திதாஸன் சண்டெஶ்வரதெவர் ஸ்ரீஹஸ்தத்திலெ நாங்கள் நீர் வார்த்துக்குடுத்த
நிலமாவ-
[4.] து [||*] தென்பாற்கெல்லை நம் க்யத்துக்கு வடக்கும் [|*] மெல்பாற்கெல்லை
தொம்பந் மாவுக்குக்கிழக்கும் [|*]
[5.] வடபாற்கெல்லை வழிக்குத்தெற்கும் [|*] கீழ்பாற்கெல்லை வெள்ளைமெட்டுக்குப்புகு

. . . .

TRANSLATION.

Having poured water into the blessed hand of Âdidâsa Chandeśvara-deva, we, the inhabitants of Aimbûndi in Miyagarai-nâdu, a division in the north of Pangala-nâdu, (*which forms part*) of Jayankonda-Śora-mandalam, gave the land specified below as a *tiru-nandavanam* to (*the god*) Mahâdeva of the Muppanaiyîśvara (*temple*) in our village. The southern boundary is to the north of our tank; the western boundary is to the east of the field of Tomban; the northern boundary is to the south of the road; the eastern boundary is . . . .

No. 132.

This inscription is dated "in the 10th (?) year of *Tribhuvanachakravartin* Koneri Men-konda Kulottunga-Śora-deva." The donor was Śengeni-Ammaiyappa . . . . Perumâl, *alias* Vikrama-Śora-Śambuvarâyan.[3]

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] திரிபுவனச்சக்கரவத்திகள் கொனெ[ரி] மெந்கொண்ட குலொத்துங்க-
சொழதெவற்கு யாண்டு ௰[|] ஆவது செங்கெணி அம்மையப்ப . . .
[2.] டைப்பெருமாளாந விக்கிரமசொழச்சம்புவராயந் அ[ன்]தராயமும் அ[ஶ]ரவினியொகமு-
மிழக்தென் [|*] இவ்வந்தராயங்கொள்வார் கெங்கையிடைக்குமரியி[டை]க்கு

No. 133. ON THE RIGHT OF THE FRONT WALL OF A MANDAPA AT KARANIPÂKKAM NEAR VIRIÑCHIPURAM.[4]

This inscription is dated during the reign of Vîra-Venkatapatirâyar and in the *Śrîmukha* year. This is Śaka 1556, two years before No. 107 and three years before an inscription of Venkata II. published in the *Indian Antiquary*, Vol. XIII, p. 125. The inscription records that Govindappa-nâyaka caused the *mandapa* to be built and allotted some land in Karanipâkkam for the *mandapa*, which was to be used as a watershed and *sattram*.

[1.] ஸ்ரீமுக௵ சித்திரை மீ ௫ உ
[2.] வீரவெங்கடபதிராயர் காலத்தி-
[3.] ல் கொவிந்தப்பநாயகர் க-

[1] See No. 59, above.
[2] See page 92, note 6, and page 116, note 3.
[3] On two persons with similar names see pp. 87 and 105, above.
[4] A Telugu translation of this inscription is engraved on the left.

[4.] படிவிச்ச மண்டபம் [|*] இகை தற்ம-
[5.] நூக்கு தண்ணி பகல் சதிரது-
[6.] க்கு கழனிபாகத்தில் கழனி கு-
[7.] . . . து கொல்[லை] குழி |ா
[8.] . . . . . கழனி கு[ழி] |நய .
[9.] . . ல்லை குழி |ருய| சஙிரா-
[10.] [திக]வரைக்கும் [ந]டக்க-
[11.] . . . . [வு]ம் [|*] இதுக்கு [ய]ாதொ-
[12.] ருகர் [அ]கிதம் பண்ணி
. . . .

Nos. 134 to 137. Inscriptions at Kîṛ-Muṭṭugûr near Viriñchipuram.

At this village, there are four stones with sculptures and rough inscriptions. The sculptures are the following:—on stone No. 134, a man with a bow; on stone No. 135, an elephant and a bird; on stone No. 136, an armed man; and on stone No. 137, a man fighting with a tiger.

No. 134.

This and the next inscription are dated in the third and eighteenth year, respectively, of Ko-Vijaya-Narasiṁhavarman.[1]

[1.] கொவிசையநரசிங்கபர்மற்-
[2.] கு யாண்டு [மூ]ன்றாவது

No. 135.

[1.] ஸ்ரீ [||*] கொவிசையநரசிங்கபர்மற்கு
[2.] யாண்டு பதினெட்டாவது . . . .

No. 136.

This and the next inscription are dated in the twenty-ninth and thirty-second year, respectively, of Madirai-koṇḍa Ko-Parakesarivarman.[2]

[1.] ஸ்ரீ [||*] மதிரை கொண்-
[2.] ட கொப்பரகெசரிபன்-
[3.] மற்கு யாண்டிருபத்தொ-
[4.] ன்பதாவது . . . . .

No. 137.

[1.] ஸ்ரீ [||*]
[2.] மதிரை கொ-
[3.] ண்ட கொப்பர-
[4.] கெசரிபந்மற்கு ய[ா]-
[5.] ண்டு முப்பத்திர[ண்]-
[6.] டாவது . . . . .

No. 138. On a stone in the Vîra Temple at Malayapaṭṭu near Viriñchipuram.

1. King: the illustrious *mahâmaṇḍaleśvara* Veṅkaṭadeva-mahârâyar.[3]
2. Date: Śaka 15[2]4 expired and the *Śubhakṛit* year current.

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[1] Compare Ko-Vijaya-[Siṁha]vikramavarman in No. 53, and Ko-Vijaya-Nandivikramavarman in Nos. 108, 124, 125.

[2] See the introduction of No. 82, above.

[3] This is Veṅkaṭa I. of Karṇâṭa; see page 85, note 1.

3. Donor: Bommu-nâyan̲ Nâṅgama-nâyaka,[1] *i.e.*, Nâṅgama-nâyaka, the son of Bommu-nâyaka.[2]

4. Donee: the Vîra Temple at Mariḷiyappaṭṭu.[3]

No. 139. At the Śrîraṅganâyaka-svâmin Temple at Paḷḷikoṇḍa near Viriñchipuram, to the left of the front doorway.

This inscription is dated in the *Durmati*[4] year, which was current after the expiration of the Śaka year 1554. The third symbol of the Śaka date is not quite clear. There is a mistake either in the Śaka or in the cyclic year, as the only *Durmati* year of the 16th century corresponded to the current Śaka year 1544. The inscription mentions the temple of Raṅganâtha-Perumâḷ at Paḷḷikoṇḍai.[5]

No. 140. On a stone at Śeduvâlai near Viriñchipuram.

1. King: the illustrious *mahâmaṇḍaleśvara*, the illustrious Sadâśivadeva-mahârâyar (*of* Vijayanagara).[6]

2. Date: Śâlivâhana-Śaka 1489 expired and the *Prabhava* year current.

3. Donee: the *liṅga* of Mârgasahâya[7] at Tiru-Viriñchapuram.

No. 141. Inside the gopura at Tirumalai near Polûr, on the base.[8]

The inscription is a fragment, dated in some year of Râjarâja-deva.[9] In the second line the word Śoṛa-kon̲, "the Choḷa king," occurs.

[1.] ஸ்வஸ்தி [ஸ்ரீ]ராஜராஜதெவர்க்கு யா[ண்டு] . . . . . .

[2.] ச்செகரம . . கண்ணன் சொழகொன் வைத் . . . . . .

No. 142. On the base of the south wall of the Ammaiappeśvara Temple at Paḍaveḍu.

The beginning of both lines of this inscription is buried underground. From that part, which I have copied, it appears that the inscription refers to some gift (*mânya*, i.e., *sarvamânya*). At the beginning of the second line, the word *paḍaivîḍu* occurs in the plural and seems to be used in the sense of "encampments."[10] The inscription ends with "the signature of Jayaṅkoṇḍa-Śoṛa-Brahmâ-râyan̲"; the same name is borne by a village-accountant in a Tirumalai inscription.[11]

[1.] . . . . குமுதப்படை[யி]லெ கல் வெட்டிக்குடுத்தபடி தாங்கள் இந்த மண்டலத்தாரயங்களுக்கு இள . . . முன்பெ விண்ணப்பஞ்செய்து வெண்டும் காரியங்களும் செய்வித்து தெஜ

[2.] . . . . ட்டிணம் படைவிடுகளில் சந்தைகள் கடைகளில் அள்ளுள்ளதும் அள்ளிக்கொள்ளக்கடவ[ர்]களாகவும் [||*] இந்த மானியத்துக்கு அயிதம் பண்ணினவன் கெங்கைக்கரை[யி]ல் காராம் பசுவை கொன்றவன் பாவத்திலெ பொவன் [||*] இவை செயங்கொண்டசொழப்பிரமாராயன் எழுத்து [||*]

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[1] பெ[ப]ாம்முநாயன் [நா]ங்கமநாயக்கர்.

[2] See above, pp. 69 f., 73 and 84.

[3] மரிளியப்பட்டு வீரர்கள(?)கொ[வில்].

[4] துன்மதி.

[5] பள்ளிகொண்டை ரங்கநாதபெருமாள் கொயில்.

[6] See page 69, above.

[7] மாழ—ஸஹாயலிங்கநுக்கு. Compare Nos. 58 and 120, above.

[8] There is a fragment of another archaic inscription in two lines on the base to the right of the gopura.

[9] See the introduction of the Poygai inscriptions, p. 86, above.

[10] See the last sentence of the introduction of No. 56, above.

[11] See page 102, note 7.

No. 143. On the north wall of the Somanâtheśvara Temple at Paḍaveḍu.

This inscription is an incorrect duplicate of the first four lines of No. 81, above.

[1.] ஸ்வஸ்தி [||*] ஸ்ரீகோஹாராஜகேஸரிவமாரு
[2.] ஹரிராயவிஷடு ஷமெைக்கு தப்[பு]-
[3.] வ ராயர் கண்டன் [மூ]வராயர் [க]ண்-
[4.] டன்

Nos. 144 to 150. Inscriptions of the Kailâsanâtha Temple at Kâñchîpuram.

No. 144. Fragments of Grantha inscriptions.

Besides the fragments noticed below, the shrine of Râjasiṁhavarmeśvara and its *mahâmaṇḍapa* contain a number of fragments in the *Grantha* character, which must have belonged to one or more inscriptions in Sanskrit verse and prose. One of the fragments, which is found on the floor of the *mahâmaṇḍapa* and which consists of 10 lines, mentions the Choḷas in the genitive case (*Choḷânâm*, line 3). A second fragment, which is found on the roof of the *mahâmaṇḍapa*, consists also of 10 lines and seems to be connected with the first. It mentions Choḷa-Triṇetra (lines 1 and 10) and three Eastern Chalukya kings, *viz.*, [Vijay]âditya-Guṇakâṅga, Châḷukya-Bhîma and Kollavigaṇḍa[1] (line 3). The name of V[ai]dumba, a king who is known to have been conquered by the Choḷa king Parântaka I.,[2] occurs at the beginning of line 5. In lines 7 and 8, (*the temple of the god*) Bhîmeśvara is mentioned. The 8th line of both fragments seems to have contained a date in the Śaka era, of which the first number was 9 and the third was 3.[3] A third fragment, which is found on the floor of the Râjasiṁhavarmeśvara Shrine and consists of 49 lines, mentions the Eastern Chalukya king Dânârṇava[4] (line 17) and the Choḷa king Karikâla-Choḷa[5] (line 38) and contains a long list of *birudas* of some king. Another list of *birudas* is contained in a fourth fragment, which is found on the roof of the *mahâmaṇḍapa* and consists of 30 lines. There is a fifth fragment in 9 lines on the roof of the *mahâmaṇḍapa*. Two small fragments, each of which contains 8 lines, are found near the window, which opens from the *mahâmaṇḍapa* into the front *maṇḍapa*.

No. 145. On the floor of the Râjasiṁhavarmeśvara Shrine.

Each line of this inscription is incomplete at the end. It is dated during the reign of Madirai-koṇḍa Ko-Parakesari[varman].[6] Line 2 mentions "the holy stone-temple" (*Tirukkaṟṟaḷi*), *i.e.*, the Râjasiṁhavarmeśvara Temple.[7] According to lines 3 and 4, the inscription seems to have recorded an agreement made by the inhabitants of two quarters (*śeri*) of Kachchippeḍu (*i.e.*, Kâñchîpuram), of which the second was called Ekavîrappâḍichcheri and the name of the first also ended in *ppâḍichcheri*. The term *paḷḷichchandam*[8] occurs in line 5.

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[1] These three kings are Nos. 13, 14 and 15 of the table on page 32, above.

[2] See page 112, note 3.

[3] [श]कनृपनवशतसंख्या[पि]........षु यातेषु त्रिभिराधिकेषु चतुर्थे..........

[4] This king is No. 24 of the table on page 32, above.

[5] Karikâla is mentioned in line 24 of the large Leyden grant (Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 206) as the builder of the "Grand Anicut," which prevents the waters of the Kâverî being drawn off into the Koḷḷiḍam and thus secures the irrigation of the Tanjore District.

[6] See the introduction of No. 82, above.

[7] See page 118, above.

[8] See page 91, note 5.

[1.] ஸ்வஸ்தி ஸ்ரீ || மதிரை கொண்ட[1] கோப்பரகேஸரி . . . .
[2.] த்தொன்றாவது திருக்கற்றளி உண்ணாழி[கை] . . . .
[3.] ப்பாடிச்சேரியோடும் ஏகவீரப்பாடிச்சேரியோடும் எம்பிலி[ளை]சந்து . . . . .
. . . . .
[4.] டு தேவ[ரு]களு[க்கும்] இறங்கினமையில் கச்சிப்பேட்டிரண்டு சேரி . . . .
. . . . . .
[5.] ம் பள்ளிச்சந்தமும் நீக்கி நின்ற நிலத்தில் தளியிற்றேவர் பக்கல் . . . . .
. . . . . .

No. 146. On the roof of the mahâmaṇḍapa of the Râjasimhavarmeśvara Shrine.

This fragment is dated in the twelfth year of Ko-Râja-Râjakesarivarman, "who built a jewel (*-like*) hall at Kâṇḍaḷûr." The mention of Kâṇḍaḷûr shows, that the king has to be identified with that Râjarâja-deva, who caused the inscriptions Nos. 40, 41 and 66 to be engraved, and that he built the hall at Kâṇḍaḷûr before his twelfth year. The inscription seems to have recorded, that the assembly (*sabhâ*) of some village pledged themselves, to furnish a yearly supply of paddy to the temple-treasurers (*Śiva-paṇḍârigaḷ*) from the interest of a sum of money,[2] which they had received from "the large holy stone-temple, *alias* Râjasimheśvara, at Kâñchipuram," or to pay a fine of a quarter *poṉ* daily. The document is signed by [Pu]ṟambi Sûrya of Tiruviṟâpuṟam.

[1.] ஸ்ரீ [||*] காந்தளூர்ச்சா[லை] கலமறுத்த கோவிராஜராஜகேஸ[ரி]பந்மற்கு யாண்டு பந்திரண்டாவது . . . .
[2.] வாயில் ஸபையோம் கைய்யெழுத்து [||*] க[ா]ஞ்சி[பு]ரத்துப்பெரிய திருக்கற்றளியாகிய ராஜஸி[ம்*]ஹேஸ்வரத்து . . . .
[3.] [ய]ாங்கள் கொண்டு [க]டவ பொந் துளை நிறை ய[நூ]கட்டளைக்கல்லால் முதல் முப்பத்துமுக்கழஞ்சும் . . . .
[4.] கு நெல்ப்[ப]லிசை [கழ]ஞ்சிந் வாய் நாற்[க்]காடி [இ](ர)ாஜகேசரியால் ஆக நெல்லு நூற்றுநாற்பத் . . . .
[5.] வாலும் [நீ]க்கி பாரகூலியும் சுங்கமு[ம்] ப[ட்டு] மாசியும் பங்குநியும் அகப்பட ஆழ்வார் திருமுற . . . .
[6.] கை உடையர்களும் சிவபண்டாரிகள் வச[மு]ம் ஆட்டாண்டு தொறுமறவளந்து தர[வு] கொள்வோமானோம் [இ]ஞ்செ[ளு] . . . .
[7.] . [ங்]க[ட்டு]வோம . . . . . . இதற்றிறம்பில் ய[நூ]ராஸநத்து நிசதம் கால்ப்பொந் மந்ற ஒட்டிக்குடுத்தோம் எ[தி] . . . .
[8.] . . . . [ஸ]பையோம் [||*] [இ]து திருவிறாபுறம் [பு]றம்பி ஸூர்யந்நெந்நிவையெ[ந்]னெழுத்து [||*]

No. 147. On the floor of the Râjasimhavarmeśvara Shrine.

These two fragments belong to the time of Ko-Râjakesarivarman. The second is dated in his 3rd year. Each of them records an agreement made by the inhabitants of some village, who pledged themselves to furnish daily one *uṟakku* of oil for a *nondâ*[3] or *nandâ* lamp in exchange for a loan of 15 *kaḻañjus* of gold, and is signed by Mâṉatoṅgal Mallerumâṉ, a member of the village-assembly (*kûṭṭam*).

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[1] The ொ of கொண்ட looks like ை.

[2] The rate of interest was 4 *kâḍis* of paddy per *kaḻañju* of gold, which gave (roughly computed) 140 *kâḍis* for 33 *kaḻañjus*. See page 117, note 3.

[3] See page 114, note 2.

First inscription.

[1.] கொவிராஜகெசரிப[ந்மர்]க்கு யா[ண்]டு . . . .
[2.] தூரொ[ம்] கை எழுத்து . . . .
[3.] டு கடவ பொன் து[ளை] நிறை[யின்] பதி[னை]ங்க[ழ]ஞ்சுக்கும் க[ா] . . . .
[4.] ஹாதெவற்க்கு சந்த்ராதித்த[வரை] நிசதம் உழக்கெண்[ணை] . . . .
[5.] யொ[ரு] நெ[ா]ந்தாவிளக்கி[னு]க்கு எண்ணை அட்டுவொ[ம்] . . . .
[6.] [இவ்]ஊர் கூட்டத்[தான்] மானதொங்கன்மல்லெரு[-மா]னென் ||*]

Second inscription.

[7.] [ெ]காவிராசகெசரிபந்ம[ற்]க்கு யாண்டு ௩ ஆவது கா[வியூர்க்கொட்டத்து*] . . . .
[8.] [ம]ங்கலத்து ஊரொம் கைய் எழுத்து காஞ்சிபுரத்[து] . . . .
[9.] யாங்கள் கொண்டு கடவ(வ) பொன் [௰௫] பதின்ஐ[ந்து*] . . . .
[10.] ஞ்சுனுக்கு[1] இதெவர்க்கு சந்த்ராதித்தஅளவும் நிசதம் உ[ழ] . . . .
[11.] ஊரகமுடையார் கால்லொடொக்கும் உழக்காலெய் ஒரு நந்த[ாவிளக்கு*] . . . .
[12.] ன் இவ்வூர் கூட்டத்தான் மானதொங்கல் மல்லெருமானென் [||*]

No. 148. On the roof of the mahâmaṇḍapa of the Râjasiṁhavarmeśvara Shrine.

This fragment, which is dated in the fifteenth year of Ko-Parakesarivarman, contains an agreement made by the inhabitants of some village, who had received a certain sum of money from "the large holy stone-temple (*i.e.*, the Râjasiṁhavarmeśvara Temple) at Kachchippeḍu (*i.e.*, Kâñchîpuram)." From the interest of this sum, they pledged themselves to supply ghee for a lamp at the rate of 1 *uṛakku* per day or 7 *nâṛis* and 1 *uri* per mensem.[2] The measure to be used was a *nâṛi*, which was equal to a *râjakesari*.[3] As the Choḷa kings alternately bore the surnames Râjakesarin and Parakesarin,[4] it must be assumed, that this measure was called after one of the predecessors of the king, to whose reign the inscription belongs. The writer of the inscription was the village-headman Nâga Alappaḍi.[5]

[1.] கொப்பரகெஸரிவந்மற்க்கு யாண்டு பதினைஞ்சாவது காவியூர்க்கொட்டத்து . . . .
[2.] . ர் ஊரொம் கைய்யெழுத்துக்கச்சிப்பெட்டுப்பெரிய திருக்க[ற்றளி*] . . . .
[3.] யாங்கள் கொண்டு கடவ பொன் துளை பதினாறு கழஞ்[சு*] . . . .

1 Read கழஞ்சினுக்கு or அஞ்சினுக்கு.

2 As 1 *nâṛi* is equal to 4 *uṛakkus* or 2 *uris*, 30 *uṛakkus* are exactly equal to 7 *nâṛis* and 1 *uri*.

3 The same measure is mentioned in line 4 of the fragment No. 146, and probably in line 13 of No. 150.

4 See lines 18 to 20 of the large Leyden grant in Dr. Burgess' *Arch. Survey of S. India*, Vol. IV, p. 206. The rule holds good in the case of the two kings Râjarâja-deva and Râjendra-Choḷa-deva, Nos. 10 and 11 of the table on page 112, above.

5 Compare the village-headman Alappaḍi in No. 84.

[4.] ன் பவிசைக்காக ஒரு [ந*]ந்தாவிளக்கினுக்கு நிசதம் உழக்கு நெய் . . . .

[5.] யர்கள் வழி ராஜகெசரியொடொக்குநாழியால் திங்கள் எழு நாழி உரி நெ[ய்*] . . . .

[6.] [இத]ற்திறம்பில் ய[ஜ்ஞ]ரவனமுள்ளிட்ட தர்மவெண்டு கொவுக்கு நிசதம் கா . . . .

[7.] ஊரொம் ஊர் சொல்ல எழுதினென் இவூர் விசவன் நாகன் அலப்ப[டி*] . . . .

No. 149. On three stones at the Râjasiṁhavarmeśvara Shrine.

These are three fragments of what must have been a very long inscription. Its extent may be estimated from the fact, that line 1 of the first fragment corresponds to line 1 of No. 67, line 1 of the second fragment to line 5 of No. 67, and the first part of line 1 of the third fragment to the latter part of line 6 of No. 67. None of the fragments is in its original position. The first and second are built into the roof of the *mahâmaṇḍapa* of the Râjasiṁhavarmeśvara Shrine. The third fragment is built into the pavement of the veranda near the entrance into the *mahâmaṇḍapa;* some letters of each line are covered by a pillar.

Although the name of the king, during whose reign the inscription was engraved, is lost, the existing fragments of the first line, which agree literally with parts of the first, fifth and sixth lines of the inscription No. 67, prove, that the inscription was one of Râjendra-Choḷa-deva. As the list of his conquests reaches here only as far as "the high mountains of Navaṇedikkula,"[1] the date must fall between the 7th and 10th years of the king. The inscription seems to have recorded some gifts of paddy, gold and money.

[*First fragment, line* 1.] . . . . யும் பொர்ச்செயப்பாவையும் சிர்த்தனிச்செல்வியும் தன் பெருந்தெவிய[ர]ாகி இ

[*Second fragment, line* 1.] கருதி இருத்திய செம் பொற்றிருத்தகு முடியும் பயங்கொடு பழி மிக முயங்கியில்

[*Third fragment, line* 1.] [ந]வநெதிக்குலப்பெருமலை[களும் மாப்பொரு த]ண்டாற்கொ[ண்ட]

[*First fragment, line* 2.] [ரு]வது முதல் இத்தெவர்க்குத்தெவதானமாகக்குடுத்தருளி[ன] நெல்லும் பொன்னுங்காசும் இத்தெவர்க்கு மு[ன்]

[*Second fragment, line* 2.] லறுபத்துநா[ற்]கலமும் பொன் பதின்முக்கழஞ்சும் காசொன்றும் இன்னூட்டுக்[க]டு

[*Third fragment, line* 2.] [தெ]வற்கு வெ[ண்]டும் நிவந்தங் . . . . ம் இப்[படி]ய

[*First fragment, line* 3.] ளாருமுன்னை சாத்தனாருடையாரும் ஆ[ட]வாருடையாரும் நடுவிருக்குங்கணா[ட]த்திருவெண்க[ா]டபட்டருமெவ[புரவு]

[*Second fragment, line* 3.] நெல்[லு அ]றுபத்தெண்கலமும் ஆகத்திருவெகம்பனுல் முதலா நெல்லு நானூற்றெழுபத்[து]

[*Third fragment, line* 3.] ர் வனகொஷ்வத்துக்குத்திரு . . . . பத்துநாலி[ன்]

[*First fragment, line* 4.] [கு]ப்பால் இரு நாழியும் திருமுளைவிச்சுக்கழுவப்பால் இரு நாழியு[ம்] ஆகப்பால் நாநாழிக்கு நெல்லுக்குறு[ணியு]ம் வொ

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[1] See page 96, note 1.

[*Second fragment, line* 4.] . ஸூதெவர் சார்த்தியருளப்பரிசட்டம் ஒன்றிக்குப்-பொனனைக்காலுக்கு நெல்லுக்கலநெ முக்குறுணி ம . . . .
[*Third fragment, line* 4.] . ர் எண்மர்க்கு அரிசி பதக்கும் . . . . க்கு அரிசி இரு நா

No. 150. On a pillar in the mandapa in front of the Râjasiṁhavarmeśvara Shrine.

This inscription is dated in the 26th year of *Tribhuvanachakravartin* Râjarâja-deva. According to the Poygai inscriptions (Nos. 59 to 64) this year would correspond to Śaka 1163-64. By the subjoined document, some person pledged himself, to supply daily one *âṛâkku*[1] of ghee for five lamps (*saṁdhi-viḷakku*) "to the lord of the holy stone-temple, *alias* Râjasiṁhavarmeśvara, at Kachchippeḍu," i.e., Kâñchîpuram. The ghee had to be made over daily to those, who were in charge of the *nâṛigai* (*measure*) within the temple.

North face.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] திரிபுவனச்-
[2.] [ச]க்கரவத்திகள் ஸ்ரீரா-
[3.] ஜராஜதெவர்க்கு யா-
[4.] ண்டு உ௰௬ வது அ-
[5.] [ய]ப்பசி மாஸத்து
[6.] [கச்]சிப்பெட்டு திருக்-
[7.] [க]ற்றளி ஆன ராஜஸி[ஂ*]ஹ-
[8.] பஜ்வரமுடைய நாயந-
[9.] ார்க்கு நாளொன்றுக்கு
[10.] ஸந்திவிளக்கு ௫ க்கும்
[11.] பிள்ளையார் காமா-
[12.] [ஸ]ர் முதல்லிகள்ளி-
[13.] [ல்] கால் [ராஜ]கெ[2]

West face.

[1.] க்கொண்டு அ[ளப்*]-
[2.] பெந[ானெ]ன் ஊர்க்[கா*]-
[3.] லால் நெய் ஆ[ழா*]-
[4.] க்கும் திருஉண்[ண*]-
[5.] ாழிகெ[க] உடெ[யா*]-
[6.] ர் வசமெ [ந]ா[ள்] தெ[ாறு*]-
[7.] ம் அளக்க கடவெ[ந*]-
[8.] ாநெந் [|*] [உ]விளக்கு ச[ந்திர*]-
[9.] ாதித்தவரெ செலு[3]

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[1] 1 *âṛâkku* is one eighth of a *paḍi* or *nâṛi*.
[2] Traces of six more lines are visible.
[3] Traces of two more lines are visible.

PART IV.

ADDENDA.

No. 151. A Pallava grant from Kûram.

The original of the subjoined grant was bought for Government from the *Dharmakartâ* of Kûram, a village near Kâñchîpuram.[1] It is engraved on seven thin copper-plates, each of which measures $10\frac{1}{8}$ by $3\frac{1}{4}$ inches. As the plates are in very bad preservation, the work of deciphering them was somewhat difficult. Of the seventh plate about one half is completely lost. Next to it, the first, fifth and sixth plates have suffered most. An elliptic ring, which is about $\frac{3}{8}$ inch thick and measures 4 by $4\frac{3}{4}$ inches in diameter, is passed through a hole on the left side of each plate. The seal is about $2\frac{1}{2}$ inches in diameter and bears a bull, which is seated on a pedestal, faces the left and is surmounted by the moon and a *liṅga*. Farther up, there are a few much obliterated syllables. A legend of many letters passes round the whole seal. Unfortunately it is so much worn, that I have failed to decipher it.

The language of the first $4\frac{1}{2}$ plates of the inscription is Sanskrit,—verse and prose; the remainder is written in Tamil. The Sanskrit portion opens with three benedictory verses, of which the two first are addressed to Śiva and the third mentions the race of the Pallavas. Then follows, as usual,[2] a mythical genealogy of Pallava, the supposed founder of the Pallava race :—

Brahman.
|
Aṅgiras.
|
Bṛihaspati.
|
Bharadvâja.
|
Droṇa.
|
Aśvatthâman.
|
Pallava.

The historical part of the inscription describes three kings, *viz.*, Parameśvaravarman, his father Mahendravarman and his grandfather Narasiṁhavarman. Of Narasiṁhavarman it says, that he "repeatedly defeated the Choḷas, Keraḷas, Kaḷabhras and Pâṇḍyas," that he "wrote the (*three*) syllables of (*the word*) *vijaya* (i.e., *victory*), as on a plate, on Pulakeśin's back, which was caused to be visible (i.e., *whom he caused to turn his back*) in the battles of Pariyaḷa, Maṇimaṅgala, Śûramâra, *etc.*," and that he "destroyed (*the city of*) Vâtâpi." No historical information is given about Mahendravarman, who, accordingly, seems to have been an insignificant ruler. A laudatory description of the virtues and deeds of his son Parameśvaravarman fills two plates of the inscription. The only historical fact contained in this long and difficult passage is that,

[1] Sewell's *Lists of Antiquities*, Vol. I, p. 187.

[2] Compare the pedigrees on pages 9 and 25, above, and *Ind. Ant.* Vol. VIII, p. 277.

in a terrible battle, he "made Vikramâditya,—whose army consisted of several *lakshas*,—take to flight, covered only by a rag."

The three kings who are mentioned in the Kûram grant, *viz.*, Narasiṁhavarman, Mahendravarman and Parameśvaravarman, are identical with three Pallava kings described in Mr. Foulkes' grant of Nandivarman Pallavamalla,[1] *viz.*, Narasiṁhavarman I., Mahendravarman II. and Parameśvaravarman I. Of Narasiṁhavarman I. the last-mentioned grant likewise states, that he "destroyed Vâtâpi" and that he "frequently defeated Vallabharâja at Pariyaḷa, Maṇimaṅgala, Śûramâra, and other (*places*)." Here Vallabharâja corresponds to the Pulakeśin of the Kûram grant. If Mr. Foulkes' grant further reports, that Parameśvaravarman I. "defeated the army of Vallabha in the battle of Peruvaḷanallûr," it is evident that it alludes to the same fight as is described in the Kûram grant.

If we combine the historical information contained in both grants, it appears—1. that the Pallava king Narasiṁhavarman I. defeated Pulakeśin, *alias* Vallabharâja, at Pariyaḷa, Maṇimaṅgala, Śûramâra, and other places, and destroyed Vâtâpi, the capital of the Western Chalukyas, and—2. that his grandson Parameśvaravarman I. defeated Vikramâditya, *alias* Vallabha, at Peruvaḷanallûr. As stated above (p. 11), Pulakeśin and Vikramâditya, the opponents of the two Pallava kings, must have been the Western Chalukya kings Pulikeśin II. (Śaka 532 and 556) and his son Vikramâditya I. (Śaka 592 (?) to 602 (?)), who, *more indico*, likewise boast of having conquered their antagonists.[2] Thus, a grant of Pulikeśin II. says, that "he caused the leader of the Pallavas to hide his prowess behind the ramparts of Kâñchîpura;"[3] and, in a grant of Vikramâditya I., it is said that "this lord of the earth, conquering Îśvarapotarâja (*i.e.*, Parameśvaravarman I.), took Kâñchî, whose huge walls were insurmountable and hard to be broken, which was surrounded by a large moat that was unfathomable and hard to be crossed, and which resembled the girdle (*kâñchî*) of the southern region (read *dakshiṇadiśaḥ*)."[4]

Another Pallava king, *viz.*, Nandipotavarman, is mentioned as the opponent of the Western Chalukya king Vikramâditya II. (Śaka 655 to 669) in the Vakkaleri grant, which was published by Mr. Rice.[5] The table inserted on p. 11, above, shows that this Nandipotavarman must be identical with the Pallava king Nandivarman Pallavamalla, who is mentioned in Mr. Foulkes' grant. Though digressing from my subject, I now sub-

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[1] *Ind. Ant.* Vol. VIII, p. 275; *Salem Manual*, Vol. II, p. 356. The following corrections have to be made in the transcript:—Line 13, read *Siṁhavishṇor api*; line 14, *Pariyaḷa-Maṇi*ᶜ; line 16, *Peruvaḷanallû[r]-yyuddhe*.

[2] Similarly, Râjendra-Choḷa and Jayasiṁha III. claim to have conquered each other (see page 96, above). And, in a Mahobâ inscription (*Journal of the German Oriental Society*, Vol. XL, p. 50) and in the prologue of the drama *Prabodhachandrodaya*, the Chandella king Kîrtivarman and his general Gopâla are said to have completely defeated Karṇa of Chedi or Ḍâhâla, who, in the *Vikramâṅkacharita* (sarga xviii, verse 93), is called "the death to the lord of the Kâlañjara mountain" (*i.e.*, to the Chandella king).

[3] *Ind. Ant.* Vol. VIII, p. 245.

[4] *Ind. Ant.* Vol. VI, p. 77. The corrupt passage, which precedes the sentence quoted in the text, mentions a "Śrîvallabha, who had crushed the fame of Narasiṁha, destroyed the power of Mahendra and surpassed Îśvara by his polity." In whatever way the next following lines have to emended, there is, I think, little doubt, that Śrîvallabha must refer to either Pulikeśin II. or Vikramâditya I., and Narasiṁha, Mahendra and Îśvara to the three consecutive Pallava kings Narasiṁhavarman I., Mahendravarman II. and Parameśvaravarman I.

[5] *Ind. Ant.* Vol. VIII, pp. 23 ff.

join a transcript from the facsimile and a translation of that part of the Vakkaleri grant, which describes the reign of Vikramâditya II.

[36.] सकलभुवनसाम्राज्यलक्ष्मीस्वयंवराभिषेकसमयानन्त-
[37.] रसमुपजानमहोत्साहः आत्मवंशजपूर्व्वनृपतिच्छाया-
[38.] पहारिणः प्रकृत्यमित्रस्य पल्लवस्य समूलोन्मूल-
[39.] नाय कृतमतिरतित्वरया तुंडाकविषयं प्राप्याभिमुसा[1]गतन्नन्दिपोतव-
[40.] र्म्माभिधानम्पल्लवं रणमुखे संप्रहृत्य प्रपलास्य[2] कटुमुखवादि-
[41.] त्रसमुद्रघोषाभिधानवाद्यविशेषान्खट्वांगध्वज[3] प्रभूतप्रख्यात-
[42.] हस्तिवरान्स्वकिरणनिकरविकासनिराकृततिमिरम्माणिक्यराशि-
[43.] श्च हस्तेकृत्य कलशभवनिलयहरिदंगनांचितकांचीय-
[44.] मानां कांचीमविनाश्य प्रविश्य सततप्रवृत्तदानान(ा)न्दितद्विज-[4]
[45.] दीनानाथजनो नरसिंहपोतवर्म्मनिर्म्मापितशिलामयराज-
[46.] सिंहेश्वरादिदेवकुलसुवर्णराशिप्रत्यर्प्पणोपार्जितोर्जितपुण्यः अ-
[47.] निवारितप्रतापप्रसरप्रतापितपाण्ड्यचोळकेरळकळभ्रप्र-
[48.] भृतिराजन्यकः क्षुभितकरिमकरकरहतदलितशुक्तिमुक्तमुक्ताफल-
[49.] प्रकरमरीचिजालविलसितवेलाकुले[5] घूर्णमानार्णोभिधाने दक्षि[णा]-
[50.] र्णवे शरदमलशशधरविशदयशोराशिमयं जयस्तम्भ-
[51.] मतिष्ठिपद्विक्रमादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिरा-
[52.] जपरमेश्वरभट्टारक[ः]

"Vikramâditya Satyâśraya Śrî-Prithivî-vallabha, the king of great kings, the supreme ruler, the lord,—to whom arose great energy immediately after the time of his anointment at the self-choice of the goddess of the sovereignty of the whole world, and who resolved to uproot completely his natural enemy, the Pallava, who had robbed of their splendour the previous kings born from his race,—reached with great speed the Tuṇḍâka-vishaya (*i.e.*, the Toṇḍai-maṇḍalam[6]), attacked at the head of a battle and put to flight the Pallava, called Nandipotavarman, who had come to meet him, took possession of the musical instrument (*called*) "harsh-sounding" and of the excellent musical instrument called "roar of the sea," of the banner (*marked with* Śiva's) club, of many renowned and excellent elephants, and of a heap of rubies, which drove away darkness by the light of the multitude of their rays, and entered (*the city of*) Kâñchî,—which seemed to be the handsome girdle (*kâñchî*) of the nymph of the southern region,—without destroying it. Having made the twice-born, the distressed and the helpless rejoice by continual gifts, having acquired great merit by granting heaps of gold to (*the temple*) of stone (*called*) Râjasiṁheśvara, which Narasiṁhapotavarman had caused to be built,[7] and to other temples, and having burnt by the unimpeded progress of his power the Pâṇḍya, Choḷa, Keraḷa, Kaḷabhra and other princes, he placed a pillar of victory (*jayastambha*), which consisted (*as it were*) of the mass of his fame that was as pure as the bright moon in autumn, on the Southern

1 Read °मुखा°.
2 Read प्रपलाय्य.
3 Read °विशेषौ खट्वाङ्गध्वजं.
4 Read °द्विज°.
5 Read °कूले.
6 See page 106, note 3.
7 See page 11, above.

Ocean, which was called Ghûrṇamânârṇas (i.e., *that whose waves are rolling*) and whose shore glittered with the rays of the pearls, which had dropped from the shells, that were beaten and split by the trunks of the frightened elephants (*of his enemies*), which resembled sea-monsters."

That Vikramâditya II. really entered Kâñchî and visited the Râjasiṁheśvara Temple, is proved by a much obliterated Kanarese inscription in the Kailâsanâtha Temple at Kâñchîpuram. This inscription is engraved on the back of a pillar in the *maṇḍapa* in front of the Râjasiṁheśvara Shrine, close to the east wall of that *maṇḍapa*, which at a later time was erected between the front *maṇḍapa* and Râjasiṁheśvara. It begins with the name of "Vikramâditya Satyâśraya Śrî-Pṛithivî-vallabha, the king of great kings, the supreme ruler, the lord" and mentions the temple of Râjasiṁheśvara (राजसिंघेश्वर, line 4).

I now return to the Kûram plates. The three last of them contain the grant proper, and record in Sanskrit and Tamil, that Parameśvara (*i.e.*, Parameśvaravarman I.) gave away the village of Parameśvara-maṅgalam,—which was evidently named after the king himself,—in twenty-five parts. Of these, three were enjoyed by two *Brâhmaṇas*, Anantaśivâchârya and Phullaśarman, who performed the divine rites and looked after the repairs of the Śiva temple at Kûram, which was called Vidyâvinîta-Pallava-Parameśvara, and which had been built by Vidyâvinîta-Pallava, probably a relative of the king. The fourth part was set aside for the cost of providing water and fire for the *maṇḍapa* at Kûram, and the fifth for reciting the *Bhârata* in this *maṇḍapa*. The remaining twenty parts were given to twenty *Chaturvedins*.

At the time of the grant, the village of Kûram belonged to the *nâḍu* (country) or, in Sanskrit, *manyavântara-râshṭra* of Nîrveḷûr, a division of Ûṟṟukkâṭṭukkoṭṭam (lines 49 and 57 f.), and the village of Parameśvaramaṅgalam belonged to the Paṉmâ-nâḍu or Patmâ-manyavântara-râshṭra, a division of Maṇayiṟkoṭṭam (lines 53 and 71). As, in numerous Tamil inscriptions, பன்ம corresponds to the Sanskrit वर्मन्,—the form Paṉmâ-nâḍu, which occurs also in No. 86, might mean the country of the Varmâs, *i. e.*, of the Pallavas, whose names end in *varman*, the nominative case of which is *varmâ*. There is, however, a possibility of पत्मा being a mistake for, and பன்மா a Tamil form of, Padmâ,[1] one of the names of the goddess Lakshmî. With Maṇayiṟkoṭṭam compare Maṇaviṟkoṭṭam in No. 86 and Eyiṟkoṭṭam in No. 88. Possibly Maṇaviṟkoṭṭam is a mere corruption of Maṇayiṟkoṭṭam, and Maṇayil stands for Maṇ-eyil, "mud-fort," which might be a fuller form of Eyil, a village in the South Arcot District, which seems to have given its name to Eyiṟkoṭṭam.[2]

In conclusion, an important palæographical peculiarity of the Tamil portion of the Kûram plates has to be noted. The *puḷḷi*, which corresponds to the Nâgarî *virâma*, occurs frequently, though not regularly, in combination with seven letters of the Tamil alphabet. In the case of five of these (ங, ம், வ், ள, ன) it is represented by a short vertical stroke over the letter, as in the inscription No. 82, above.[3] In the case of the two others (க் and ர்) it has a similar shape, but is placed behind the letter and at an angle with it, in such a way that the lower part is nearer to the letter than the upper one.

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[1] The usual Tamil form of पद्मा is பதுமை. But compare ஆத்துமா and ஆன்மா, both of which correspond to the Sanskrit आत्मा.

[2] See page 123, note 5.

[3] See page 113, note 6.

Text.

Plate I.

[1.] स्वस्ति [॥*] पश्चा[स्यस्त्रि]शद[र्द्ध](:)[प्र]तिभ[य]नयनश्चन्द्र[मौळि]स्त्रिशू[ली भी]म-
[2.] व्याळोपवी[ती दशभुजपरिघस्तत्वमात्रात्ममूर्त्तिः] [।*] [दिव्योवेक्ष्यो मुकुन्द]प्र-
[3.] [भृ]ति[भि]रमरै[स्सृष्टिकृन्मन्त्वसि]द्धः [कर्त्ता नो मूर्त्तवि]द्या [विहितपरय]म-
[4.] स्त्रायतां विश्वमूर्त्ति[:*] ॥ [१*] का[र्य्यव्यूह]कलाक्रमस्य [परमव्योमा]मृत[ज्योतिषो वि]-
[5.] द्वन्मानसचन्द्रकान्तपतिता मूर्च्छन्ति यस्यांश[वः] [।*] [भूतानां हृ]दये[षु चान]य-

Plate II a.

[6.] ति यः शक्तिं क्रियासाधनीं त्रयात्मा[1] परमेश्वरस्स जयति त्रैलोक्यचूळामणि[:] ॥ [२*] अ-
[7.] ब्रह्मण्यमसोमयागमयथाप्रस्थानदण्डोद्यमम् मिथ्यादान्तमदानशूरम-
[8.] नृतव्याहारजिह्माननम् [।*] जातं यत्र नरेश्वरन्न श्रुणुमो[2] युद्धेषु वा विक्ल[वम्]
[9.] निर्व्विघ्नः[3] पृथिवीन्निरीतिमवतान्तत्पह्लवानां कुलम् ॥ [३*] ब्रह्मणोंगिरास्त[तो] बृह-
[10.] स्पति[:] तस्माद्भरद्वाजः ततो द्रोणः [द्रो]णादपरिमिततेजोधामा[श्वत्था]मा
[11.] ततो निराकृतकुलापह्लवः पह्लवः यतस्सकलभुवनवल्लभ(:)पह्लवकुलम् [॥*]

Plate II b.

[12.] स्थेयात्तत्पह्लवकुलम् यत्र जातञ्जनेश्वरः[4] [।*] अब्रह्मण्यम्म[5]दातारम्म[6]शूरन्नानुशुश्रुम [॥ ४*] त-
[13.] [दु]दय[7]धरणिधरसोमादित्यस्याविनतमुख(:)नृपतिमूर्द्धि चजोशने[8] प्रतियन्ति[9]राजगज-
[14.] यूथसिंहस्य नरसिंहवर्म्मणः स्वयमिव भगवतो नृपतिरूपावतीर्ण्णस्य नरसिंह-
[15.] स्य मुहुरवजितचोळकेरळकळभ्रपाण्ड्यस्य सहस्त्रबाहोरिव समरशतनि-
[16.] र्व्विष्टसहस्त्रबाहु[10]कर्म्मणः परियळमणिमंगलशूरमारप्रभृतिरणविदर्शित[11]पुल-
[17.] केशिपृष्ठपट्टलिखितविजयाक्षरस्य कलशयोनेरिव विमथितवातापेः पौत्रो म-
[18.] हेन्द्रस्येव सुरचितसम्पदो महेन्द्रवर्म्मणः सुप्रणीतवर्ण्णाश्रमधर्म्मस्य पुत्र[:]

Plate III a.

[19.] परमेश्वर इव सर्व्वाधिकदर्शनः[12] परमेश्वरवर्म्मा भरत इव सर्व्वदमन[:*] सगर इव कृता-
[20.] समञ्जसत्यागः कर्ण्ण इव पुष्कलांगो यः प्रियक[ा*]व्यो ययातिरिव अनुपनतानां राज्ञा[13]
[21.] यस्याज्ञा भवति सर्व्वदा पीळा सैव सुहृदाम्प्रयच्छति मुखशोभा[14] कर्ण्णपूरतया चतुरः कला-
[22.] विला[से] नियतम् यश्चांदो[15] भवत्यनंगस्य मुक्तागुणस्तु हृदये मुक्तागुण एव
[23.] वनिता[ना]म् अगणितनरहयकरिकुलविमर्द्दजनितेन रेणुतुहिनेन आरोपितश-
[24.] शिमण्डलसादृश्यसहस्त्रकरबिम्बे पटहरवगर्ज्जितोग्रे विकोशनिस्त्रिंश(त)वि-
[25.] द्युदाभोगे प्रचरितकुञ्जरजलदे विकालवर्षावतार इव तुंगतुरंगतरंगे प्रच-

---

[1] Read त्र्य्यात्मा.

[2] Read शृणुमो.

[3] Read °निर्विघ्नं.

[4] Read °श्वरम्.

[5] Read म.

[6] Read म.

[7] तदुदय° seems to be corrected from तदन्वय°.

[8] Read चूळामणेः ?

[9] Read प्रत्यर्थि°.

[10] The ब of बाहु is corrected from ज.

[11] Read °दर्शित°.

[12] The र्श of °दर्शनः seems to be corrected from शि.

[13] Read राज्ञां.

[14] Read °शोभां.

[15] Read यश्चन्द्रो ?

Plate III b.

[26.] रत्करिमकरजनितविषमावत्तो[1] अविरळमुदीर्ण्णशंखे विजृम्भमाणे समुद्र इव खड्गल-
[27.] तावरणयुते सशरासननागतिलकपुन्नागघने उद्धतकलकलशब्दे कानन इव चण्डवे-
[28.] गपवनाकुलिते योधापुरीतधनुषु[2] व्यतिपतितपतत्रिरुद्धपवनफथे[3] प्रचरिततोमर-
[29.] शक्तिप्रासगदाकणयकप्पण[4]चक्रे अन्योन्यलीश[5]रदनकुलीश[6]स्थिरकिलित[7]वदनम-
[30.] त्तगजबृन्दे अन्योन्यमूर्द्धपातितखड्गव्यतिषक्ततुरगसादिगणे शस्त्राशस्त्र[8]कचा-
[31.] कचिदण्डीर्क्रियाप्रव्यंक्त[9]भटजने अन्योन्यसद्दशगणनपरिभवनीर्य्यात[10]·नामृश[11]मदमिश्रीत-[12]
[32.] शोणितकुंकुमघन[13]लिप्य[मा*]नभूमितले विरहितनिपतितबा[हु]ग्रीवाजं[घो]रुकाण्ड-

Plate IV a.

[33.] दन्तबलौयेभ्यूह[14]सम्पातविदीर्ण्णप्रजवितविद्रुतभूमि[प*]तितोभयपक्षे अ[15]न्योन्यजय-
[34.] पराजयसन्देहप्रेंखलग्नलक्ष्मीविहिते रुधिरोघपालिकायीत[16]पतितगजश्रेणि-
[35.] घ्रष्टविचरत्सुभटे अन्योन्यघातरन्ध्रानधि[ग]मलप्तक्रियायत[17]स्थितयोधे शस्त्रो-
[36.] द्य[18]तभु[ज]दण्डैः सारम्भ[19]विलोहिताक्षदष्टोष्ठपुटै राजन्यै[:*] कृतकृत्यैः नी[20]ह(ति)-
[37.] ता[र्द्ध]हतैरितस्थितः[21] संकीर्ण्णे च शीर्ण्णध्वजातपत्रै[:*]·पतितगजश्च[22] सितचलित-
[38.] चामरनिकरे खण्डितविमृदितचूर्ण्णितमकुटंगद[23]हारकटककर्ण्णाभरणे रुधिरमधुपान-
[39.] मत्तप्रगीतकूष्माण्ड[राक्ष]सपिशाचे द[त्त]लयतुल्यकालप्रतिभयनीनृत्यम्कवन्धशत्र-[24]
[40.] योनौ [योने]कल(ा)क्षसाधनमा[योध]नशिरसि विक्रमादित्य कप्पट[25]मात्रपरि-

Plate IV b.

[41.] च्छदम् एकाकिपलायितम् कृ[त[26] ॥] रन्न[27]प्रभाखचितकाञ्चनशारिबन्धसान्नाह्य नागमकित्रा-[28]
[42.] रणनामधेय[म् ।*] नित्यानुबन्धमदनिजरमद्रिनाथ[29] साक्षादिव द्विपसहस्त्रकृतानियात्रम्[30] [॥ ५*]
[43.] त्रिदशपतितुरंगस्येवमष्टमंगलयत्रे वरसश्चलसम्[31] प्रव्यक्तकल्याणजातिं [।*] तुरगम-
[44.] तिशयाख्यां रन्न[32]पल्याणवन्तम् स तमपि हयलक्ष्मैश्चामरच्छन्नकर्ण्णै[: ॥ ६*] समरपरि-
[45.] श्रमस्य सद्दत्वशमहपलमलयुजवोकम् रत्तनखरमनुपममाणि[33]क्यमरकतनि-
[46.] वेशमण्डनम् श्लक्ष्णगुणं गुणन्तकटिसूत्रम् उदीर्ण्णम् मणिप्रभम् भासुरकिरणमालि-

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[1] Read °वर्त्ते.

[2] Read योधापूरितधनुःषु.

[3] Read °पथे.

[4] Read °कर्पण°.

[5] Read °लिश° ?

[6] Read °कुलिश°.

[7] Read °कीलित°.

[8] Read शस्त्राशस्त्रि°.

[9] Read °कचिदण्डादाण्डिक्रियाप्रव्यक्त°.

[10] Read °निर्यात°.

[11] Read °नागभृश° ?

[12] Read °मिश्रित°.

[13] The घ of घन seems to be corrected from स.

[14] Read °बलौघे व्यूह°.

[15] The whole passage from म्पात to अ is engraved over an erasure and partially doubtful.

[16] Read रुधिरौघपालिकायित°.

[17] Read °लुप्तक्रियायित°.

[18] द्य looks like न्य.

[19] Read संरम्भ°.

[20] Read नि°.

[21] Read °रितस्ततः.

[22] Read °गजैश्च.

[23] Read °मकुटाङ्गद°.

[24] Read °नरीनृत्यमानकवन्धशत°.

[25] Read विक्रमादित्यं कर्पट°.

[26] Read °च्छदमेकाकी पलायितमकृत.

[27] न्न is a correction for some other group; read त्न°.

[28] Read °बन्धं संनाह्य नागमरित्रा°.

[29] Read °निर्झरमद्रिनाथं.

[30] Read °कृतानुयानम्.

[31] The passage from °मष्ट° to °सम् is corrupt and against the metre.

[32] Read °याख्यं रत्न°.

[33] णि is corrected from णे.

[47.] कोटमाणिक्कमनघमविशृतम् मनसि भयविर्प्पर्य्यन्पार्त्थिवानान्दिशि दिशि चटितनित्यौं

[48.] यशम् पुप्पमाला इदम् महरदशेषसक्कया शक्तलक्ष्म्या सह वपुषी विशेषालंकृ-

Plate V a.

[49.] ते वीरकृत्या तेन परमेश्वरेण ஊற்றுகாட்டுக்கொட்டமद्ध्ये நீர்வெளூர்नाममन्यवान्तरराष्ट्रे मष्टश-

[50.] तच्चतुर्व्वेद[1]कुलसमृद्धकूरग्रामनाममद्ध्ये[2] विद्याविनीतपल्लवपरमेश्वरगृहे प्रतिष्ठापि-

[51.] तस्य भगवतः परमेष्ठिन[:*] पिनाकपाणे[:] पूज्यास्त[।]पन[3]कुसुमगन्धधूपदीपहविरुप-

[52.] हारवलिशंखपट(।)हादिप्रवर्त्तनार्त्थम् अत्रैव उदकमग्निभारतमाख्यान[4]निमित्तार्त्थञ्च

[53.] मणयिक्कोट्टमद्ध्ये पत्मानाममन्यवान्तरराष्ट्रे परमेश्वरमंगलनामग्राम[:*] देवतान-[5]

[54.] निमित्त ब्रह्मदेय[6] विद्याविनीतपल्लवाधिराजविज्ञप्तः[7] [स्सर्व्वदत्तपरिहारे दत्त(:)स्सर्व्वद]-[8]

[55.] त्तपरिहारे[9] दत्त इति [॥*] अत्राज्ञप्तिः[10] उत्तरकारणिकामहासेनदत्त[:*] विद्याविनी-

[56.] तपल्लवपरमेश्वरगृह इह च देवकर्म्म[न]वर्म्म.[11] कूरत्ताचार्य्यपुत्रअनन्त-

Plate V b.

[57.] शिवआचार्य्य[:*] [दत्त] इति [फु]ल्लशर्म्म[।*] द्वौ पुत्र[पौत्रा] आज्ञप्ताः[12] ॥— ஊ[ற்]றுக்காட்டுக்கொ-

[58.] ட்டத்து நீர்வெளூர்நாட்டுக்கூரமும் ஞும்மனம்பாக்கமு . . . [ஞங்கணத] . . [ட] விச்சாவிநீ-

[59.] தப்பல்லவரசன் விலெ[13]க்காணங்கெயிக்[14]கொடுத்து[ச்சி] . . [வெ]ண செயிது ஆயிரத்தி[ரு]நூ-

[60.] ற்றுக்குழிப்படியால் விற்றுக்கொண்ட நிலம் [|*] த[ளி] எடுப்பதற்கு ஓடு சுடக்கொண்ட நி-

[61.] லம் [|*] தலெ[15]ப்பாடகத்துள் குளெ[16]மெட்டுப்பட்டியும் ஊருள் மண்டகம் எடுத்த நில-

[62.] த்தொடுங்கூட அயிங்தெகால் பட்டி நிலமும் விற்று கொண்டு விச்சாவிநீதபல்லவபரமெச்சு-

[63.] ரகரம் எடுத்து எரி தொண்டி இத்தளி வழிபாடு செயிவார்க்கு இருக்கும் மநெ[17]யும் மநெ[18]ப்ப-

[64.] டப்பும் வகுத்து இதநுள் மிக்க நிலம் ஒழுக்கவிக்கு விளெ[19] நிலமா[க]வும் [|*] இந்நிலத்துக்கு

Plate VI a.

[65.] [கீழ்பா]லெல்லை மூது[20]காட்டு வழியின் மெற்கும் [|*] தென்பா[லெல்லை ஊ]ர் புகு [வழியின் வடக்கு]-

[66.] ம் [|*] மெல்பாலெல்லை ஊர் புகு வழி நின்றும் வடக்கு நொக்கி நாட்டுக்காலு[க்]கெ பொன வ[ழி]-

[67.] யின் கிழக்கும் [|*] வடபாலெல்லை நாட்டுக்காலின் தெற்கும் [|*] இந்நான்கெல்லெ[21] அகத்து[ம்]

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[1] Read अष्टशतचतुर्वेदि°.

[2] Read °कूरनामग्राममध्ये.

[3] Read पूजास्नापन°.

[4] Read उदकाग्निभारताख्यान°.

[5] Read देवदान°.

[6] Read °निमित्तं ब्रह्मदेयं.

[7] Read °विज्ञप्त्या ?

[8] The passage enclosed in brackets is engraved over an erasure.

[9] Read सर्वकरपरिहारेण ?

[10] Read अत्राज्ञप्तिः.

[11] Read °नवकर्मार्थे ?

[12] Read आज्ञप्ताः.

[13] Read விலை.

[14] Read கையிற்.

[15] Read தலை.

[16] Read குளை.

[17] Read மனை.

[18] Read மனை.

[19] Read விளை.

[20] Read முது.

[21] Read லை.

[68.] தளி[யு]ம் எரியும் வழிபாடு செய்வார்[க்*]கு மனையும் [2]மனைப்படப்புந்நீக்கி மிக்-
[69.] க நிலமும் குளமெட்டுப்பட்டியும் ஒழுக்கவிக்கு விளை நிலமாக கொடுத்து இத்-
[70.] தளிக்கு வெண்டுந்தெவகருமநவகருமஞ்செய்வதற்கும் இருபதின்மர் சதுர்ப்பெதிக-
[71.] ளுக்குப்பிரமதெயங்கொடுப்பதற்கும் மணயிற்கொட்டத்துப்பன்மாநாட்டுப்பர-
[72.] மெச்சுரமங்கலத்துள் அகப்பட்ட வளெயில் [1] சுற்று நிலம் அத்தனையும் இருப[த்]-

Plate VI b.

[73.] தெயிந்து பங்காயி [|*] இதனுள் மூன்று பங்கும் கூரத்துத்தளிக்கு [தெ]வ-
[கரும]நவகருமஞ்[செய்]-
[74.] வதாகவும் [|*] கூரத்து மண்டக[த்து*]க்கு தண்ணீர்[க்*]குந்திக்கும் ஒரு பங்காக-
வும் [|*] இம்மண்டகத்தெ பா-
[75.] ரதம் வாசிப்பதற்கு ஒரு பங்காகவும் [|*] நின்ற இருபது பங்கும் இருபதின்மர்
சதுர்ப்பெதிக-
[76.] ளுக்கு பிர[2]மதெயமாக கொடுதுது [3] [|*] இவ்வூர் மனையும் மனைப்படப்பும் ஊரா-
ள்ச்சியும் செக்-
[77.] கும் தறி[யும்] கூலமும் தரகும் கத்திக்காணமும் மற்றும் பொதுவிநால்லுள்ள-
தெல்லாம் இ[ப்]-
[78.] பங்கு இருபத்தென்றின் [4] வழியாலெ பங்கிட்டுண்பா(ர்)ராகவும் [|*] இவ்வூர் பரமெ-
ச்சுரதடாகத்-
[79.] துக்கு பாலாற்று நின்றும் தொண்டின பெரும்பிடுகு காலி[ந் பு]ழுதி பாடும்
நீ(ர்)ரீன்த வழியா[லெ]
[80.] [தலெ]வாயும் தலெப்பெழையும் ஊ[ற்*]று[க்*]காலும் தொண்[5][டின நில]மெல்லாம்
[பரமெசு]-

Plate VII a.

[81.] வரமங்கலத்து நி[ல]மாக இக்காலுள் குற்றெ[த்த] . . . .
[82.] மையும் நாட[ா]ழ்ச்சியு[ன்]நாட்டுப்பண்ணிக்கெயு[ம்] . . . .
[83.] தானங்கொடுத்த மூன்று பங்குநுளும் [ஒ]ன்றனைப்பங்[கு] . . . .
[84.] நார் [அ]னந்தசிவஆசாரியர் மக்கள் மக்கள் ம[ரு]மக்க[ள்] . . .

. . . .

[85.] ப்புற[ம்]க்கொண்டு வழிபாடு செயி[து பவி]பொ[சன] . . . .
[86.] ம் கொண்டு பு[ல்ல]ச[ரு]மர் மக்க[ள் மக்கள்] . . . .
[87.] வகருமமும் இவ்விருவர் மக்கள் மக்கள் . . . .
[88.] தெவதமாகாநின்ற வஹுஹ்டாரகருங்கா . . . .

Plate VII b.

[89.] க்காத்து கொடுக்க ||— अस्या[:*] प्रशस्तेरव[ता] ⏑ – – – – ⏑ – – – ⏑ ⏑ – ⏑ – – [।*]
[90.] सोमश्च यस्यास्सहवासबन्धुस्त्र[य] ⏑ – – ⏑ ⏑ – ⏑ – – [॥*] × × × ×
[91.] ह्मदत्तश्च द्विधा भक्तिश्च पातु यः [।*] मच्छिरम्म × × × × × × × × ⏑ – – ⏑ – [॥*] × × × × ×
[92.] पुष्टा[नि] वाहनानि महीपते [।*] युद्धकाले × × × × × × × × ⏑ – – ⏑ – [॥*]
[93.] देवस्वम्ब्र[ा*]ह्मणस्वश्च लोभेनोपहिनस्ति यं[: ।*] × × × × × × × × × ×

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[1] Read வளெயத்தில் ? *

[2] ர is corrected from ம.

[3] Read கொடுத்தது or கொடுத்து.

[4] Read இருபத்தைந்தின்.

[5] தொண் is engraved over an erasure.

[94.] च्छिष्टेन जीवति ॥— भूमिदानात्परन्दानम् न भूतो[1] न भवि[ष्]याति ।*] × × × × × × × × ×
[95.] भूतो न भविष्यति ॥@॥[2]

TRANSLATION.

A. *Sanskrit portion.*

Hail! [3](*Verse* 1.) May (*Śiva*) protect us, who has five faces (*and*) fifteen fearful eyes, who bears the moon on his crest, who wears the trident, whose sacred thread is a terrible serpent, who possesses ten strong arms, who has the form of the universal soul which consists of truth alone, the divine one, who is to be respected by Mukunda (*Vishṇu*) and the other immortals, who produces the creation, who is propitiated by spells, the creator, (*who is*) knowledge incarnate, who performs perfect self-restraint, and whose form is the universe!

(*Verse* 2.) Victorious is that Parameśvara (*Śiva*), who consists of the three *Vedas*, the crest-jewel of the three worlds, who places in the hearts of beings the power which effects actions, the moon of the highest sky, the succession of whose particles (*causes*) a multitude of products, and whose rays crystallize, when they fall, as on a moon-stone, on the mind of the learned!

(*Verse* 3.) May that race of the Pallavas,—in which we hear no prince was (*ever*) born, who was not pious, who did not perform the *soma* sacrifice, who raised the club of war unjustly, who was a sham saint, who did not perform heroic deeds (*only for the sake of*) liberality, whose tongue was so false as to speak an untruth, or who was alarmed in battles, —be unobstructed in protecting the earth; which is free from calamities!

(*Line* 9.) From Brahman (*sprang*) Aṅgiras; from him, Bṛihaspati; from him, Bharadvâja; from him, Droṇa; from Droṇa, Aśvatthâman, the splendour of whose power was immeasurable; from him, Pallava, who drove away (*every*) jot of a calamity from his race; from him, the race of the Pallavas, the favourites of the whole world.

(*Verse* 4.) May that Pallava race last (*for ever*), in which we have heard no prince was (*ever*) born, who was not pious, who was not liberal, (*or*) who was not brave![4]

(*Line* 12.) The grandson of Narasiṁhavarman, (*who arose*) from the kings of this race, just as the moon and the sun from the eastern mountain; who was the crest-jewel on the head of those princes, who had never bowed their heads (*before*); who proved a lion to the elephant-herd of hostile kings; who appeared to be the blessed Narasiṁha himself, who had come down (*to earth*) in the shape of a prince; who repeatedly defeated the Choḷas, Keraḷas, Kaḷabhras, and Pâṇḍyas; who, like Sahasrabâhu (i.e., *the thousand-armed* Kârtavîrya), enjoyed the action of a thousand arms in hundreds of fights; who wrote the (*three*) syllables of (*the word*) *vijaya* (i.e., *victory*), as on a plate, on Pulakeśin's back, which was caused to be visible (i.e., *whom he caused to turn his back*) in the battles of Pariyaḷa, Maṇimaṅgala, Śûramâra, *etc.*; and who destroyed (*the city of*) Vâtâpi, just as the pitcher-born (*Agastya*) (*the demon*) Vâtâpi;—

(*Line* 17.) The son of Mahendravarman, by whom prosperity was thoroughly produced (*su-rachita*), just as prosperity is heaped on the gods (*sura-chita*) by Mahendra; and who thoroughly enforced the sacred law of the castes and the orders;—

[1] Read भूतं.

[2] There follows an illegible scrawl, which fills the remainder of line 95, and two further lines.

[3] Owing to the bad preservation of the first plate, both the reading and the translation of verses 1 and 2 are merely tentative.

[4] The same sentiment is expressed in different words in verse 3.

(*Line* 19.) (*was*) Parameśvaravarman, whose beauty (*darśana*) surpassed (*that of*) all (*others*), just as Parameśvara (*Śiva*) has (*one*) eye (*darśana*) more than all (*others*); who, like Bharata, was a conqueror of all; who avoided improper conduct (*asamañjasa*), just as Sagara abandoned (*his son*) Asamañjasa[1]; who possessed a strong body (*aṅga*), just as Karṇa was (*king*) of the prosperous Aṅgas; who was fond of poems (*kâvya*), just as Yayâti of (*his father-in-law*) Kâvya (*Uśanas*); whose command always caused pain to haughty kings, like a chaplet (*forcibly placed on their heads*),[2] but gave splendour to the faces of friends by reaching their ears, like an ear-ring; who was constantly clever in the sport of the fine arts (*kalâ*), (*just as*) the moon is charming in the beauty of her digits (*kalâ*); (*who resembled*) the string of pearls (*muktâguṇa*) on the breast of Cupid, but who, at the same time, avoided unlawful (*intercourse*) with women (*even*) by thought.[3]

(*Line* 23.) At the head of a battle,—in which the disk of the sun was caused to assume the likeness of the circle of the moon through the mist of the dust, that was produced by the marching of countless troops of men, horses and elephants, which was terrible through the thunder-like sound of drums, which teemed with unsheathed swords that resembled flashes of lightning, in which elephants were moving like clouds, and which (*therefore*) resembled an unseasonable appearance of the rainy season; in which tall horses looked like billows, in which elephants caused distress on their path, just as sea-monsters produce whirlpools, in which conches were incessantly blown (*or cast up*), and which (*therefore*) resembled the gaping ocean; which was full of swords and shields (*âvaraṇa*), just as of rhinoceroses, creepers and *varaṇa* (*trees*), which was crowded with heroes who possessed bows and mighty elephants, as if it were crowded with *śara* (*grass*) and with *asana*, *nâga*, *tilaka* and *puṁnâga* (*trees*), in which confused noises were raised, and which (*therefore*) appeared to be a forest; which was agitated by a violent wind, (*but*) in which the path of the wind was obstructed by arrows, that flew past each other on the bows (*themselves*), while these were bent by the warriors; in which javelins, pikes, darts, clubs, lances, spears and discuses were flying about; in which troops of furious elephants firmly impaled each other's faces with the piercing thunderbolts of their tusks; in which squadrons of horsemen were connected by their swords, that had struck each other's heads; in which there were soldiers who were noted (*for their dexterity*) in fighting with sword against sword, (*pulling of*) hair against (*pulling of*) hair, and club against club; in which the ground was thickly smeared with saffron, as the blood was mixed with the copious rutting-juice of elephants, that issued in consequence of (*their*) considering each other as equals (*or*) despising each other; in which (*both*) large armies had lost and dropped arms, necks, shanks, thigh-bones and teeth; in which, owing to the encounter of the armies, both sides were broken, urged on, put to flight and prostrated on the ground; which was attended by the goddess of fortune, sitting on the swing of the doubt about mutual victory or defeat; in which brave warriors were marching on the back of lines of fallen elephants, that formed a bridge over the flood of blood; in which soldiers stood motionless,[4] if their blows did not hit each

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[1] Elsewhere called Asamañja or Asamañjas.

[2] The following play on *karṇapûra*, "filling the ears" and "an ear-ring," suggests that the composer intended to make a similar pun on *pîḍâ*, "pain," and *âpîḍâ*, "a chaplet." *Âpîḍa* is elsewhere only used as a masculine.

[3] The second *muktâguṇa* stands for *muktaḥ aguṇaḥ yena*, and *aguṇa* for *adharma*. With the irregular construction *vanitânâṁ muktâguṇaḥ* for *muktavanitâguṇaḥ*, compare *kshatarakshaṇaṁ divaḥ* for *kshatadyurakshaṇam* in the *Śiśupâlavadha*, sarga i, verse 48.

[4] With the denominative *luptakriyâyita* compare *pâlikâyita* in line 34.

other's weak parts; which was covered here and there with shattered banners and parasols, with fallen elephants and with dead and half-dead soldiers, who had done their duty, whose strong arms (*still*) raised the weapon, whose lips were bitten and whose eyes were deep-red with fury; in which a multitude of white *châmaras* was waving; in which tiaras, armlets, necklaces, bracelets and ear-rings were broken, crushed and pulverized; in which the *Kûshmâṇḍas*, *Râkshasas* and *Piśâchas* were singing, intoxicated with drinking the liquor of blood; and which contained hundreds of headless trunks, that were vehemently dancing together in a fearful manner according to the beaten time,—he, unaided, made Vikramâditya, whose army consisted of several *lakshas*, take to flight, covered only by a rag.

(*Verses* 5 *and* 6.) He, having caused to be accoutred the elephant called Arivâraṇa (i.e., '*warding off enemies*'), whose golden saddle was covered with the splendour of jewels, whose rut was perpetual, who (*therefore*) appeared to be the king of mountains himself whose torrents never cease to flow, and who was followed by thousands of (*other*) elephants,—and the horse called Atiśaya (i.e., '*eminence*'), whose noble breed was manifest, and who wore a saddle (*set with*) jewels, together with *lakshas* of (*other*) horses, whose ears were covered with *châmaras* ....[1]

(*Line* 49.) This Parameśvara gave to the blessed lord Pinâkapâṇi (*Śiva*),—who had been placed in the temple of Vidyâvinîta-Pallava-Parameśvara in the midst of the village called Kûra, which possessed one hundred and eight families that studied the four *Vedas*, (*and which was situated*) in the *manyavântara-râshṭra* called Nîrveḷûr, in the midst of Ûṟṟukkâṭṭukkoṭṭa, in order to provide for the worship, the bathing (*of the idol*), flowers, perfumes, incense, lamps, oblations (*havir-upahâra-bali*), conches, drums, *etc.*, and for water, fire and the recitation of the *Bhârata* at this (*temple*),—the village called Parameśvaramaṅgala in the *manyavântara-râshṭra* called Patmâ, in the midst of Maṇayi[ṟ]koṭṭa, as a divine gift (*and*) as a gift to *Brâhmaṇas*, at the request of Vidyâvinîta, the lord of the Pallavas, with exemption from all taxes. The executor (*âjñapti*[2]) of this (*grant was*) Mahâsenadatta (*of*) Uttarakâraṇikâ. And for (*performing*) the divine rites and the repairs of this temple of Vidyâvinîta-Pallava-Parameśvara,—Anantaśiva-âchârya, the son of Kûratt-âchârya, was given (!), and secondly Phullaśarman; (*their*) sons and grandsons were (*also*) appointed.

B. *Tamil portion.*

(*Line* 57.) (*At*) Kûram and Ñammaṇambâkkam .... in Nîrveḷûrnâḍu, (*a division*) of Ûṟṟukkâṭṭukkoṭṭam,—Vidyâvinîta, the Pallava king, bought one thousand and two hundred *kuṛis*[3] of land, for which he paid the price in gold. (*Other*) land was purchased, in order to burn tiles for building a temple. After the *paṭṭi*[4] of Śûḷaimeḍu within Talaippâḍagam and five and a quarter *paṭṭis* of land in the village, together with the land on which the *maṇḍapa* was built, were bought; after the temple of Vidyâvinîta-Pallava-Parameśvara was built; after the tank was dug; and after houses and house-gardens were allotted to those, who had to perform the worship at this temple,—the land, which remained, was to be cultivated for (*providing*) the customary offerings. The eastern boundary of this land is to the west of the road to the burning-ground; the southern boundary is to the north of the road, which leads into the village; the western boundary is to the east of the road, which leads to the district-channel (?) (*and*

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[1] Part of verse 6 and the whole of the ensuing prose passage (lines 44 to 49) are corrupt and therefore left untranslated.

[2] See page 33, note 1. [3] See page 92, note 4. [4] See page 91, note 6.

which is) on the north of the road, which leads into the village; the northern boundary is to the south of the district-channel. After the land included within these four boundaries,—with the exception of the temple, the tank, and the houses and house-gardens for those, who had to perform the worship,—and the *paṭṭi* of Śûḷaimeḍu had been given as land to be cultivated for (*providing*) the customary offerings,—the whole land round the tank (?) in (*the village of*) Parameśvaramangalam in Paṇmâ-nâḍu, (*a division*) of Maṇayiṟkoṭṭam, (*was divided*) into twenty-five parts (*and set aside*) for performing the divine rites and the repairs necessary for this temple, and in order to grant a *brahmadeya* to twenty *Chaturvedins.* Of these, three parts shall be (*for*) performing the divine rites and the repairs of the temple at Kûram; one part shall be for water and fire for the *maṇḍapa* at Kûram; one part shall be for reciting the *Bhârata* in this *maṇḍapa*; the remaining twenty parts were given as a *brahmadeya* to twenty *Chaturvedins.* (*The donees*) shall enjoy the houses and house-gardens of this village, the village-property (?), the oil-mills, the looms, the *bâzâr*, the brokerage, the *kattikkâṇam* (?) and all other common (*property*), after (*the proceeds*) have been divided in the proportion of these twenty-five parts. The dry land (?) (*along*) the Perumbiḍugu channel, which was dug from the Pâlâṟu[1] to the tank of Parameśvara at this village, (*and*) all the land, in which . . . . channels (*from*) fountains were dug, (*shall be*) the land of Parameśvaramangalam . . . .

(*Line* 83.) Of the three parts, which were given, Anantaśiva-âchârya and his sons and further descendants (*shall enjoy*) one and a half part . . . .

(*Line* 86.) Phullaśarman and his sons and further descendants . . . .

[Lines 89 to 95 contain fragments of five Sanskrit verses, in the first of which the inscription is called a *praśasti*[2] or eulogy; the remaining four were, as usual, imprecatory verses.]

No. 152. On a lamp-pillar at Vijayanagara.

A rough transcript and paraphrase of the subjoined inscription was published as early as 1836 in the *Asiatic Researches.*[3] The original is engraved on a lamp-pillar in front of a Jaina temple at the ruined city of Vijayanagara. The temple is now-a-days styled Gâṇigitti Temple,[4] *i.e.*, "the temple of the oil-woman."[5]

The inscription consists of 28 Sanskrit verses and commences with an invocation of Jina (verse 1) and of his religion (*Jina-śâsana*, v. 2). Then follows a pedigree of the spiritual ancestors and pupils of the head of a Jaina school, who was called Siṁhanandin:—

The *Mûla-saṁgha.*
|
The *Nandi-saṁgha.*
|
The *Balâtkâra-gaṇa.*
|

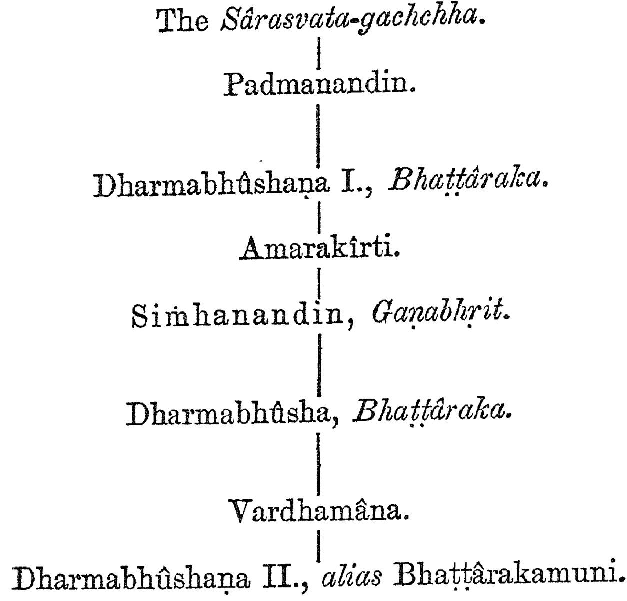
[1] This is the Pâlâr river, which flows to the south of Little Kâñchî. It is also mentioned in No. 59, line 5.

[2] According to Mr. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, p. 87, note 10, the only other instance, in which the term *praśasti* is applied to an inscription on copper-plates, is the Chicacole grant of the *mahârâja* Indravarman, *Ind. Ant.* Vol. XIII, p. 121.

[3] Vol. XX, p. 36 and pp. 20 f.

[4] No. 68 on the *Madras Survey Map.*

[5] A similar fanciful name is Mâlegitti-Śivâlaya, "the Śiva temple of the female garland-maker," at Bâdâmi; *Ind. Ant.* Vol. X, p. 63.



The various epithets, which these teachers receive in the inscription, are:—*âchârya*, *ârya*, *guru*, *deśika*, *muni* and *yogîndra*. Other Jaina terms, which occur in the inscription, are:—*syâdvâda* (v. 2.) or *anekânta-mata* (v. 22), *paṭṭa* (vv. 11 and 12) and *chaityâlaya* (v. 28).

The pedigree of Jaina teachers is followed by a short account (vv. 15 to 18) of two kings of the first Vijayanagara dynasty, *viz.*, Bukka, who was descended from the race of the Yâdava kings, and his son Harihara (II). Harihara's hereditary minister was the general (*daṇḍâdhinâyaka*, vv. 19 and 21; *daṇḍanâtha*, v. 20) Chaicha or Chaichapa. Chaicha's son, the general (*daṇḍeśa*, vv. 21, 22 and 28) or prince (*kshitîśa* v. 23; *dharaṇîśa*, v. 24) Iruga or Irugapa, adhered to the doctrine of the above-mentioned Jaina teacher Siṁhanandin (v. 24). In Śaka 1307 [expired],[1] the cyclic year *Krodhana* (lines 36 f.), Iruga built a stone-temple of Kunthu-Jinanâtha (v. 28) at Vijayanagara (v. 26). This city belonged to Kuntala, a district of the Karṇâṭa country (v. 25).

Through my assistant I received a copy,—printed with a Telugu commentary in the *Rudhirodgâri-saṁvatsara* (*i.e.*, 1863-64 A. D.),—of a Sanskrit *kośa*, entitled *Nânârtharatnamâlâ* and composed by Irugapa-daṇḍâdhinâtha or, as he calls himself in the opening verses, Iruga-daṇḍeśa. Dr. Oppert[2] mentions a large number of MSS. of the same work. Dr. Aufrecht[3] describes three inferior MSS. of it and states that, according to one of these, its composer lived under a king Harihara. This notice enables us to identify the author of the *Nânârtharatnamâlâ* with the general Iruga or Irugapa of the subjoined inscription.

TEXT.

[1.] यत्पादपंकजरजो रजो हरति मानसं । स जिनः श्रेयसे
[2.] भूयाद्भूयसे करुणालयः ॥ [१*] श्रीमत्परमगंभीर-
[3.] स्याद्वादामोघलांच्छनं । जीयात्त्रैलोक्यनाथ-
[4.] स्य शासनं जिनशासनं ॥ [२*] श्रीमूलसंघेजनि नंदिसंघ-

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[1] Two other inscriptions of Harihara II. are dated in Śaka 1301 [expired] and 1321 [expired]; see page 80, note 6.

[2] See the Indices of Vols. I and II of his *Lists of Sanskrit Manuscripts*.

[3] *Catalogus Bibliothecæ Bodleianæ*, p. 193.

[5.] [स्त]स्मिन् बलात्कारगणोतिरंम्यः । तत्रापि सारस्वतनाम्नि गच्छे स्वच्छाशयोभूदि-
[6.] ह पद्मनंदी ॥ [३*] आचार्य्यः कुंड[कुंदा]ख्यो वक्रग्रीवो महामतिः । येला[1]चा-
[7.] र्य्यो गृद्ध[2]पिंच्छ इति तन्नाम पंचधा ॥ [४*] केचित्तदन्वये चारुमुनयः खन-
[8.] यो गिरां [।*] जलधाविव रत्नानि बभूउ[3]र्द्दिव्यतेजसः ॥ [५*] तत्रासीच्चारुचारित्रर-
[9.] त्नरत्नाकरो गुरुः । धर्म्मभूषणयोगींद्रो भट्टारकपदांचितः ॥ [६*]
[10.] भाति भट्टारको धर्म्मभूषणो गुणभूषणः । यद्यशःकुसुमामो-
[11.] दे गगनं भ्रमरायते ॥ [७*] सिष्य[4]स्तस्य मुनेरासीदनर्ग्गलतपोनिधिः । श्रीमान-
[12.] मरकीर्त्त्यार्य्यो देशिकाग्रेसरः शमी ॥ [८*] निजपक्षमपुटकवाटं घटइत्वा[5]निलनिरोध-
[13.] [तो] हृदये । अविचलितबोधदीपं तममरकीर्त्तिं भजे तमोहरं[6] ॥ [९*] केपि
[14.] स्वोदरपूरणे परिणता विद्याविहीनांतरा योगीशा भुवि संभवंतु बह-
[15.] वः किं तैरनंतैरिह । धीरः स्फूर्ज्जति दुर्ज्जयातनुमदध्वंसी गुणैरूर्ज्जि-
[16.] तैराचार्य्योमरकीर्त्तिशिष्यगणभृच्छ्रीसिंहनंदी व्रती ॥ [१०*] श्रीधर्म्मभूपोजनि त-
[17.] स्य पट्टे श्रीसिंहनंद्यार्य्यगुरोस्सधर्म्मा । भट्टारकः श्रीजिनधर्म्महर्म्म्यस्तंभा-
[18.] यमानः कुमुदेंदुकीर्त्तिः ॥ [११*] पट्टे तस्य मुनेरासीद्वर्द्धमानमुनीश्वरः । श्रीसिं-
[19.] हनंदियोगींद्रचरणांभोजषट्पदः ॥ [१२*] सिष्य[7]स्तस्य गुरोरासीद्धर्म्मभूषण-
[20.] देशिकः । भट्टारकमुनिः श्रीमान् शल्यत्रयविवर्ज्जितः ॥ [१३*] भट्टारकमुनेः पादावपू-
[21.] र्व्वकमले स्तुमः । यदग्रे मुकुलीभावं यांति राजकराः परं ॥ [१४*] एवं गुरुप-
[22.] रंपरायामविच्छेदेन वर्त्तमानायां ॥ आसीदसीममहिमा वंशो यादव-
[23.] भूभृतां [।*] अखंडितगुणोदारः श्रीमान्बुक्कमहीपतिः ॥ [१५*] उदभूद्भूभृतस्तस्मा-
[24.] द्राजा हरिहरेश्वरः । कलाकलापनिलयो विधुः क्षीरोदधेरिव ॥ [१६*] यस्मिन् भर्त्तरि भू-
[25.] पाले विक्रमाक्रांतविष्टपे । चिराद्राजन्वती हंत भव[त्येषा] वसुंधरा ॥ [१७*] तस्मिन् शा-
[26.] सति राजेंद्रे चतुरंबुधिमेखलां । धरामधरिताशेषपुरातनमहीपतौ ॥ [१८*] आसीत्त-
[27.] स्य महीजानेः शक्तित्रयसमन्वितः । कुलक्रमागतो मंत्री चैचदंडाधिनायकः ॥ [१९*] द्वि-
[28.] तीयमंतःकरणं रहस्ये बाहुस्तृतीयस्समरांगणेषु । श्रीमान्महाचैच[प]-
[29.] दंडनाथो जागर्त्ति कार्य्ये हरिभूमिभर्त्तुः ॥ [२०*] तस्य श्रीचैचदंडाधिनायकस्यो-
[30.] [र्ज्जि]तश्रियः । आसीदिरुगदंडेशो नंदनो लोकनंदनः ॥ [२१*] न मूर्त्ता नामूर्त्ता निखिलभु-
[31.] वनाभोगिकतया शरद्राजद्राकाविटनिटिलनेत्रद्युतितया । प्रभूता कीर्तिस्ता चिर-
[32.] मिरुगदंडेश कथयत्यनेकांतात्कांतात्परमिह न किंचिन्मतामिति ॥ [२२*] सद्वंशजोपि गुण-
[33.] वानपि मार्ग्गणानामाधारतामुपगतोपि च यस्य चापः । नम्रः परान्विनमयन्नि-
[34.] रुगक्षितीशस्योच्चैर्ज्जनाय खलु सिक्ष[8]यतीव नीतिं ॥ [२३*] हरिहरधरणीशप्राज्यसाम्रा-
[35.] ज्यलक्ष्मीकुवलयहिमधामा शौर्य्यगांभीर्य्यसीमा । इरुगपधरणीशस्सिंह-
[36.] नंद्यार्य्यवर्य्यप्रपदन[लि]नभृंगस्स प्रतापैकभूमिः ॥ [२४*] स्वस्ति शकवर्षे १३०७

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1 Read एला°.
2 Read गृध्र°.
3 Read बभूवु°.
4 Read शिष्य°.
5 Read घटयित्वा°.
6 Instead of तमोहरं, the metre requires तमोहरणं, which is the reading of the transcript in the *Asiatic Researches*.
7 Read शिष्य°.
8 Read शिक्ष°.

[37.] प्रवर्त्तमाने क्रोधनवत्सरे फाल्गुनमासे कृष्णपक्षे द्वितीयायां तिथौ शुक्रवारे ॥ अस्ति वि-
[38.] स्तीर्ण्णकर्णाटधरामंडलमध्यगः । विषयः कुंतलो नाम्ना भूकांताकुंतलोप-
[39.] मः ॥ [२५*] विचित्ररत्नरुचिरं तत्रास्ति विजयाभिधं । नगरं सौधसंदोहदर्शिताकांडचंद्रिकं [॥ २६*]
[40.] मणिकुट्टिमवीथीषु मुक्तासैकतसेतुभिः । दा[न]ांबूनि निरुंधाना यत्र क्रीडंति बालिकाः [॥ २७*]
[41.] तस्मिन्निरुगदंडेशः पुरे चारुशिलामयं । श्रीकुंथुजिननाथस्य चैत्यालयमचीकरत् ॥ [२८*]
[42.] भद्रमस्तु जिनशासनाय ॥

TRANSLATION.

(*Verse* 1.) May that Jina, the dust of whose lotus-feet removes mental impurity, and who is an abode of compassion, produce abundant happiness!

(*Verse* 2.) May the religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the glorious and extremely mysterious scepticism,[1] be victorious!

(*Verse* 3.) In the glorious Mûla-saṁgha, there arose the Nandi-saṁgha; in this, the lovely Balâtkâra-gaṇa; and in the *gachchha* called Sârasvata, (*which belonged*) to this, the pure-minded Padmanandin.[2]

(*Verse* 4.) The *âchârya* called Kuṇḍa[kunda], Vakragrîva, Mahâmati, Elâchârya and Gṛidhrapiñchha:—these (*were*) his five (sur)names.

(*Verse* 5.) Just as pearls in the ocean, there appeared in his (*spiritual*) race (*anvaya*) certain beautiful sages, who were mines of speeches and endowed with divine splendour.

(*Verse* 6.) Among these, there was a teacher, who was an ocean of beautiful deeds, which resembled pearls, the chief of ascetics (*called*) Dharmabhûshaṇa, who was distinguished by the title of *Bhaṭṭâraka*.

(*Verse* 7.) Resplendent is the *Bhaṭṭâraka* Dharmabhûshaṇa, whose (*only*) ornament are virtues; even as a bee, the (*whole*) sky (*enjoys*) the perfume of the flower of his fame.

(*Verse* 8.) The pupil of this sage was the glorious saint Amarakîrti, a treasury of austerities of unrestrained (*power*), the foremost of teachers, and full of tranquillity.

(*Verse* 9.) I worship that Amarakîrti, who removes darkness, and in whose heart the lamp of knowledge never flickers in consequence of his shutting the door of his eye-lids and suppressing his breath.

(*Verse* 10.) Let many chiefs of ascetics arise on earth, who are bent (*only*) on filling their bellies, and whose minds are devoid of knowledge; what is their use in this world, (*though they be*) endless (*in number*)? (*For*) there appears the pupil of Amarakîrti, the glorious, wise, and dutiful teacher Siṁhanandin, the head of a school (*gaṇabhṛit*), who scatters (*their*) invincible and great pride by his mighty virtues.

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[1] On *syâdvâda* see *Ind. Ant.* Vol. XIV, p. 21, note 14.

[2] According to Dr. Aufrecht's *Catalogus Bibliothecæ Bodleianæ*, p. 180, a Jaina MS. of A.D. 1518 contains the following slightly different pedigree of Padmanandin: *Śrî-Mûla-saṁghe Sarasvatî-gachchhe Balâtkâra-gaṇe Śrî-Kundakundâchâryânvaye Bhaṭṭâraka-Śrî-Padmanandi-devâḥ*. Here Padmanandin is said to belong to the spiritual race of Kundakundâchârya, while our inscription (verse 4) gives Kuṇḍakundâchârya as one of the names of Padmanandin himself. According to Mr. Pâṭhak (*Ind. Ant.* Vol. XIV, p. 15) the correct spelling of Kuṇḍakunda, as the present inscription seems to read, is Kuṇḍakuṇḍa. The Têrdâḷ inscription (*l. c.* p. 25) has Koṇḍakuṇḍâchârya; Professor Wilson (*Essays*, Vol. I, p. 341),—Kundakuṇḍâchârya; and an unpublished inscription at Śravaṇa-Beḷagoḷa,—Kauṇḍakunda.

(*Verse* 11.) His (*successor*) in office[1] was the glorious *Bhaṭṭâraka* Dharmabhûsha, who equalled (*his*) glorious teacher, the saint Siṁhanandin, who resembled a pillar of the palace of the holy religion of Jina, and whose fame (*possessed the splendour of*) the lotus and the moon.

(*Verse* 12.) (*The successor*) in office of this sage was a lord of sages, (*called*) Vardhamâna, who was a bee at the lotus-feet of the glorious Siṁhanandin, the chief of ascetics.

(*Verse* 13.) The pupil of this teacher was the teacher Dharmabhûshaṇa, (*also called*) the glorious Bhaṭṭârakamuni,[2] who was free from the three thorns.[3]

(*Verse* 14.) We praise the feet of Bhaṭṭârakamuni, those unheard-of lotuses, before which the hands of kings (*râja-karâḥ*) are devoutly folded, (*while the day-lotus closes under the influence of the rays of the moon*:—râja-karâḥ).

(*Line* 21.) While thus the succession of teachers continued without interruption:—

(*Verse* 15.) There was in the race of the Yâdava princes the illustrious king Bukka, whose might was boundless, and who was exalted by perfect virtues.

(*Verse* 16.) From this prince there sprang the lord Harihâra, a king who knew all arts (*kalâ*),—just as the (*full*) moon, who possesses all digits (*kalâ*), was produced from the milk-ocean.

(*Verse* 17.) While this prince, who has conquered the world by his valour, is (*her*) lord, this earth possesses—ah!—at last a *king* who deserves this title.

(*Verse* 18.) While this lord of kings, who surpassed all former princes, ruled the earth, whose girdle are the four oceans,—

(*Verse* 19.) The hereditary minister of him, whose wife was the earth, was the general Chaicha, who was endowed with the three (*regal*) powers.[4]

(*Verse* 20.) (*His*) second soul in (*state*) secrets (*and his*) third arm on battle-fields,—the illustrious and great general Chaichapa is (*ever*) vigilant in the service of king Hari.

(*Verse* 21.) The son of this illustrious and brilliant general Chaicha was the general Iruga, who delighted the world.

(*Verse* 22.) Oh general Iruga! This great fame (*of thine*),—which is not corporeal, because it pervades the whole world, (*but which is at the same time*) corporeal, because it resembles in splendour Śiva and the full-moon,[5] as it shines in autumn,—says for a long time:—"In this world there is no higher doctrine than the lovely scepticism."[6]

(*Verse* 23.) The bow of this prince Iruga loudly teaches, as it were, right conduct to the people, as it is of good bamboo (*or of good family*), endowed with a string (*or with virtues*) and a receptacle of arrows (*or a refuge of beggars*), but is bent (*or humble*) and causes the enemies (*or the best*) to bow.

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1 *Paṭṭa*, "a tiara worn as an emblem of dignity," is here used for the dignity itself. It has the same meaning in *Paṭṭâvalî*, the title of two lists of Jaina teachers, extracts from which were published by Dr. Klatt in *Ind. Ant.* Vol. XI, pp. 245 ff.

2 An earlier *Bhaṭṭâraka* Dharmabhûshaṇa was mentioned in verses 6 and 7, and a *Bhaṭṭâraka* Dharmabhûsha in verse 11.

3 Paṇḍit Lakshmaṇâchârya of Bangalore informs me that, according to the *Vedântachûḍâmaṇi*, "the three thorns" (*śalya-traya*) are the same as "the three kinds of pain" (*tâpa-traya*), viz., that produced by oneself (*âdhyâtmika*), by other beings (*âdhibhautika*) and by the gods (*âdhidaivika*).

4 See page 35, note 1.

5 With *râkâ-viṭa* compare *râkâ-śaśâṅka* in verse 8 of No. 153, below.

6 The *anekânta-mata* is the same as the *syâdvâda*; see page 158, note 1. What the composer of the inscription wants to express by verse 22, is, that Iruga's fame furnishes a proof of the correctness of the Jaina doctrine of scepticism, as arguments can be adduced for its being not corporeal, as well as for its being corporeal.

(*Verse* 24.) Prince Irugapa, that moon (*who causes to unfold*) the lotus of the goddess of prosperity of the great empire of king Harihara, he who has reached the highest point of prowess and profundity, the only abode of valour, (*was*) a bee at the lotus-feet of Siṁhanandin,[1] the best of saints.

(*Line* 36.) Hail! In the Śaka year 1307, while the *Krodhana* year was current, on Friday, the second lunar day of the dark half of the month of *Phâlguna*;—[2]

(*Verse* 25.) There is a district (*vishaya*), Kuntala by name, which is situated in the midst of the vast country (*dharâ-maṇḍala*) of Karṇâṭa, and which resembles the hair (*kuntala*) of the goddess of the earth.

(*Verse* 26.) In this (*country*) there is a city (*nagara*), named Vijaya, which is resplendent with wonderful jewels, and which exhibits the spectacle of an unexpected moonshine by the multitude of its whitewashed palaces.

(*Verse* 27.) There the girls play on roads paved with precious stones, stopping by embankments of pearl-sand the water (*poured out*) at donations.

(*Verse* 28.) In this city the general Iruga caused to be built of fine stones a temple (*chaityâlaya*) of the blessed Kunthu,[3] the lord of Jinas.

(*Line* 42.) Let there be prosperity to the religion of Jina!

No. 153. On a Jaina temple at Vijayanagara.

Next to No. 152, this is the oldest dated inscription at Vijayanagara. It is engraved on both sides of the north-west entrance of a ruined Jaina temple, which is situated to the south-west of the temple No. 35 on the *Madras Survey Map*. A careless transcript and paraphrase in the *Asiatic Researches*[4] has been useful so far as it enabled Mr. R. Sewell to complete the pedigree of the first Vijayanagara dynasty in his *Lists of Antiquities*.[5]

The inscription is written in large and handsome characters, which are, however, considerably obliterated in consequence of the usual coating with chunnam. It records, in Sanskrit, prose and verse, that in the *Parâbhava* year, which was current after the expiration of the Śâka year 1348 (line 25), king Devarâja II. built a stone-temple (*chaityâlaya* or *chaityâgâra*) of the *Arhat* Pârśvanâtha (l. 5) or Pârśva-Jineśvara (l. 27) in a street (*vîthi*) of the Pân-supârî Bâzâr (*Kramuka-parṇâpaṇa*, l. 4, or *Parṇa-pûgîphalâpaṇa*, l. 25) at his residence Vijayanagara (l. 4) or Vijayanagarî (l. 6), which belonged to the Karṇâṭa country (ll. 4 and 6).

The chief value of the inscription consists in the pedigree, which it gives no less than three times,[6] of the first Vijayanagara dynasty:—

1. Bukka (ll. 1, 9, 24) of the race of Yadu (*Yadu-kula*, l. 8, or *Yâdavânvaya*, l. 1).
2. His son, Harihara (II.) (ll. 2, 10, 24), *mahârâja* (l. 2).
3. His son, Devarâja (I.) (ll. 2, 13, 24).
4. His son, Vijaya (ll. 13, 15, 16, 19, 20, 24) or Vîra-Vijaya (l. 2).
5. His son, Devarâja (II.) (ll. 15, 18, 19, 20, 22, 24), Abhinava-Devarâja (ll. 3 f.), or Vîra-Devarâja (l. 16), *mahârâja* (l. 4), *râjâdhirâja*, *râjaparameśvara*, etc. (ll. 3 and 23).

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[1] See verse 10, above.

[2] This passage is again taken up in verse 28.

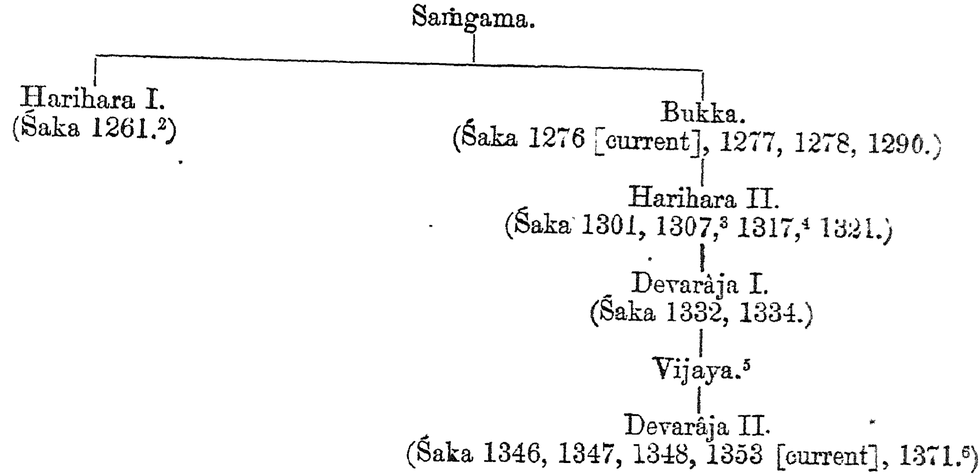
[3] Kunthu is the name of the seventeenth Tîrthakara; see Professor Jacobi's *Jaina Sûtras*, Part I, Index, *s. v.*

[4] Vol. XX, p. 38 and pp. 22 ff.

[5] Vol. II, p. 244.

[6] Lines 1 to 4; lines 8 to 15; and line 24, verse 15.

In the subjoined genealogical table of the first or Yâdava dynasty of Vijayanagara, the names of the father and of the elder brother of Bukka and those Śaka dates, for which no references are given in the foot-notes, are taken from Mr. Fleet's table of the same dynasty.[1]



During the reign of Devarâja II. the city of Vijayanagara was visited by 'Abdu'r-razzâq as an ambassador of Sultân Shâh Rukh of Samarkand, a son of the great Tîmûr. 'Abdu'r-razzâq informs us, that he stayed at Bîjânagar (Vijayanagara), the capital of Deo Râî (Devarâja II.), from the close of *Zu'l-hijja* A.H. 846 = end of April A.D. 1443 to the 12th *Sha'bân* A.H. 847 = 5th December A.D. 1443.[7] An English translation of his own account of his journey is included in Elliot and Dowson's *History of India*.[8] Curiously enough, the whole is also incorporated with slight alterations in Galland's translation of the *Thousand and One Nights*, where it forms part of the *Story of Prince Ahmad and the Fairy Parî Bânû*. This is one of the twelve doubtful stories, the originals of which are not found in the existing Arabic MSS. of the *Nights*. The late Professor Weil[9] was of opinion, that they were probably contained in the fourth volume of the Paris MS., which was lost after Galland's death; and two of the missing stories have since been actually recovered by M. Zotenberg.[10] In 'Abdu'r-razzâq's account of Vijayanagara, we possess the dated original, from which part of the *Story of Prince Ahmad* was taken. In the absence of works of reference, I cannot say if this fact,—which furnishes us with a *terminus a quo* for the compilation of that story,—has been noticed before.

According to 'Abdu'r-razzâq,[11] Devarâja II. issued the following coins:—I. Gold: (1) *varâha*; (2) *partâb* = $\frac{1}{2}$ *varâha*; (3) *fanam* = $\frac{1}{10}$ *partâb*. II. Silver: *târ* = $\frac{1}{6}$ *fanam*. III. Copper: *jîtal* = $\frac{1}{3}$ *târ*. Pagodas or *varâhas* with the legend श्रीप्रतापदेवराय, which on some

[1] *Jour. Bo. Br. R. A. S.* Vol. XII, p. 339.
[2] *Indian Antiquary*, Vol. X, p. 63.
[3] This is the date of No. 152, above.
[4] Colebrooke's *Miscellaneous Essays*, Madras, 1872, Vol. II, p. 259.
[5] Mr. Sewell, *Lists*, Vol. I, p. 207, mentions an inscription of this king, which is dated in Śaka 1340 [expired].
[6] The four last dates are those of Nos. 56, 153, 54 and 81, respectively, of this volume.
[7] The Hijra dates are converted into Christian ones according to Dr. Wüstenfeld's *Vergleichungs-Tabellen*, Leipzig, 1854.
[8] Vol. IV, pp. 95 ff.
[9] Preface to his German translation, 3rd edition, p. ii.
[10] See Lady Burton's *Arabian Nights*, Vol. VI, p. 248, note 2; Trübner's *Record*, New Series, Vol. IX, p. 65.
[11] *L. c.* p. 109.

copies is corrupted into श्रीप्रतापदावराय, are described by Dr. Bidie,[1] who also figures a pagoda of Bukka.[2] The name *partâb*, which 'Abdu'r-razzâq attributes to the half pagoda, is probably connected with the surname Pratâpa, which occurs before the names of Vijayanagara kings both on coins and in inscriptions. Dr. Bain of Bangalore possesses a half pagoda[3] with the legend श्रीप्रतापदोवराय (*sic*) and of the same type as the corresponding pagoda. Two quarter pagodas in my cabinet have on the obverse an elephant which faces the left, and on the reverse the legend श्रीदेवराय. No *fanam* or silver coin with Devarâja's name has been hitherto discovered. Copper coins of Devarâja are very common in the South-Indian *bâzârs*. They have on the obverse a bull or an elephant, and on the reverse the legends श्रीदेवराय, प्रतापदेवराय, रायगजगंडभेरुंड, or श्रीनिलिकंठ.[4]

TEXT.

A. To the left of the entrance.

[1.] शुभमस्तु ॥ श्रीमत्परमगंभीरस्याद्वादामोघलांथनं[5] [।*] जीयात्रैलोक्यनाथस्य शासनं जिनशासनं ॥ [१*] श्रीमद्यादवान्वयार्न्नवपूर्न्न[6]चंद्रस्य [।] श्रीबुक्कपृथ्वीभुज[ः] पुंण्य[परिपा]-

[2.] कपरिणतमूर्त्तेंस्सत्कीर्त्तेर्हरिहरमहाराजस्य पर्य्यायावताराद्वीरादेवराजनरेश्वरादेवराजादिव विजयश्रीवीर-विजयन्नुपति[7]स्संजातस्त-

[3.] स्माद्रोहणाद्रेरिव महामाणिक्यकांडो नीतिप्रतापस्थिरीकृतसाम्राज्यसिंहासनः । राजाधिराजराजपरमेश्वरा-दिविरुदविख्यातो गुणनिधिरभि-

[4.] नवदेवराजमहाराजो निजाज्ञापरिपालितकर्न्नाट[8]देशमध्यवर्त्तिनः स्वावासभूतविजयनगरस्य क्रमुकपर्न्ना-[9] पणवीथ्यामाचंद्रतारमात्मकी-

[5.] र्त्तिधर्म्मप्रवृत्तये । सकलज्ञानसाम्राज्यविराजमानस्य स्याद्वादविद्याप्रकटन[10]पटीयसः पार्श्वनाथस्यार्हतः शिलामयं चैत्यालयमचीकरत् [॥*]

[6.] देशः कर्णाटनामाभूदावासः सर्व्वसंपदां । विडंबयति य: स्वर्ग्गं पुरोडाशाशनाश्रयं ॥ [२*] विजय-नगरीति तस्मिन्न[ग]री नगरीति-

[7.] रम्यहर्म्यास्ते । नगरिषु[11] नगरी यस्या न गरीयस्येव गुरुभिरैश्वर्य्यैः ॥ [३*] कनकोज्वलसालरश्मिजालैः परिखांबुप्रतिबिंबितैरलं य[ा]

[8.] वसुधेव विभाति बाडवार्च्चिर्वृतरत्नाकरमेखलापरीता ॥ ॥ श्रीमानुद्दामधामा यदुकुलतिलकस्सारसौंदर्य्य-सीमा धीमान्नामा-

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[1] *J. As. Soc. Bengal*, Vol. LI, pp. 43 f., No. 11. The legend of No. 10*a* (Elliot's No. 99) is not श्रीप्रतापदेवराय, but श्रीप्रतापाच्युतराय; Elliot's No. 98 reads श्रीप्रतापच्युतराय (*sic*).

[2] *Ibid.* p. 42, No. 9.

[3] A half pagoda, which reads श्रीप्रतापहरिहर and probably refers to Harihara II., is figured in Sir W. Elliot's *Coins of Southern India*, Plate iii, Nos. 96 and 97.

[4] That the coins, which bear the two last-mentioned legends, belong to Devarâja, may be concluded from his Kanarese or Nâgarî initial दे, which is engraved on the obverse.

[5] Read °लाञ्छनम्. [6] Read °यार्णवपूर्ण°. [7] Read °नृपति°.

[8] Read °कर्णाट°. [9] Read °पर्णा°. [10] The ट of प्रकटन is engraved over the line.

[11] As this inscription makes scarcely any distinction between the secondary forms of *i* and *î*, this word might as well be नगरीषु. I have adopted the reading नगरिषु for the sake of the metre, though the form नगरि is not found in the dictionaries.

[9.] भिरामाकृतिरवनितले भाति भाग्यात्तभूमा [।*] विक्रांत्याक्रांतदिक्को विमतधरणिभृत्पंकजश्रेणिविकः (।) क्षोण्यां जागर्त्ति बुक्कक्षितिपति-

[10.] ररिभूभृच्छिर[1]श्छित्टषत्कः ॥ [४*] तत्प्राप्तात्मावतार स्फुरति हरिहरक्ष्मापतिर्ज्ञानसारो दारिद्र्यस्फारवाराकरतरणवि[धौ] विष्फुरत्कर्न्न[2]धारः । भू-

[11.] दानस्वर्न्न[3]दानानुकृतपरशुघृ[4]त्पद्मिनीबंधुसूनु स्फाराकूपारतीरावळिनिहितजयस्तंभविन्यस्तकीर्त्तिः ॥ [५*] तेनाजन्यरिराजतल्लजशिर-

[12.] स्तोमस्फुरच्छेखरप्रत्युप्तोपलदीपिकापरिणमत्पादाब्जनीराजनः । विद्वत्कैरवमंडलीहिमकरो [वि]ख्यानवीर्य्याकर[:*] श्रेयान्वीरर-

[13.] मास्वयंव्रतवरः श्रीदेवराजेश्वरः ॥ [६*] तज्जन्मास्मिन्वदान्यो ज[ग]ति विजयते पुंण्यचारित्रमांन्यो दानध्वस्तार्त्थिदैन्यो विजयनरपतिः स्वं-

[14.] डितारा[ति]सैन्यः । प्रत्युद्यज्जैत्रयात्रासमसमयसमुद्भूतकेतुप्रसूत[स्फा]य[द्रा]त्योपहत्याप्रतिहतविमतौघप्रतापप्रदीपः ॥ [७*]

B. To the right of the entrance.

[15.] तस्मादस्माज्जिता[5]त्माजनि जगति यथा जंभजेतुर्ज्जयंतो राजा श्रीदेवराजो विजयनृपतिवाराशिराकाशशांकः । कोपाटोपप्रवृत्तप्रबलरणमिलद्विप्रतीपक्ष-

[16.] मापप्राणश्रेणीनभस्वन्निवहकवलनव्यग्रखड्गोरगेंद्रः ॥ [८*] वीरश्रीदेवराजो विजयनृपतपस्तास्संजातमूर्त्तिर्भर्त्ता भूमेर्व्विभाति प्रणतरिपुततेरार्त्तिजातस्य हर्त्ता ।

[17.] क्रूरक्रोधेद्धयुद्धोद्धुरकरटिघटाकर्ण्णशूर्प्पप्रसर्प्पद्वातव्रातोपघातप्रतिहतविमतादभ्रधुस्त[6]भ्रसंघः ॥ [९*] यद्धाटीघोरघोटीखुरदलितधरारेणुभिर्व्वीर्य्यवह्नेर्द्धू-

[18.] म[स्तो]मायमानैः प्रतिनृपतिगणस्त्रीदृशः साश्रुधाराः । प्रोद्यद्दर्प्पप्रभूतप्रतिभटसुभटास्फोटनाटोपजाग्रद्रोपोत्कर्षांधकारद्युमणिरुदयते देवराजेश्वरोयं ॥ [१०*]

[19.] विश्वस्मिन्विजयक्षितीश[7]जनुषः श्रीदेवराजेशितुर्ल्लक्ष्मीं कीर्त्तिसितांबुजं कलयते शौर्य्याख्यसूर्य्योदयात् । आशा यत्र पलाशतामुपगताः

[20.] स्वर्ण्णाचलः कर्ण्णिका भृंगा दिक्षु मतंगजा जलधयो मारंदबिंदूत्कराः ॥ [११*] विख्याते विजयात्मजे वितरति श्रीदेवराजेश्वरे कर्ण्णस्याजनि व-

[21.] र्ण्णना विगलिता वाच्या दधीच्यादयः । मेघानामपि मोघता परिणता चिंता न चिंताम[णे]ः स्वल्पाः कल्पमहीरुहाः प्रथयते स्वर्णैचिकी नीचतां ॥ [१२*]

[22.] सोयं कीर्त्तिसरस्वतीवसुमतीवाणीवधूभिस्समं भव्यो दीव्यति देवराजनृपतिर्भूदेवदिव्यद्रुमः । यश्शौरिर्व्वलियाचनाविरहितश्चंद्रः कळं-

[23.] कोज्झितः शक्रस्सत्यमगोत्रभिदिनकरश्चासत्पथोल्लंघनः ॥ [१३*] मदनमनोहरमूर्त्तिः महिळाजनमानसारसंहरणः । राजाधिराजराजादिमपदपरमेश्वरादिनि-

[24.] जबिरुदः ॥ [१४*] शक्तौ बुक्कमहीपालो दाने हरिहरेश्वरः । शौर्य्ये श्रीदेवराजेशो ज्ञाने विजयभूपतिः ॥ [१५*] सोयं श्रीदेवराजेशो विद्याविनयविश्रुतः । प्रा-

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[1] Read °भृच्छिर°.
[2] Read °त्कर्ण°.
[3] Read °स्वर्ण°.
[4] Read घृ or भृ.
[5] Read तस्मादस्मिञ्जिता°.
[6] Read °धूत्य°.
[7] The ती of क्षितीश is engraved over the line.

[25.] गुक्तपुरवीथ्यंतः पर्ण्णपूगीफलापणे ॥ [१६*] शाकेब्दे प्रमिते याते वसुसिंधुगुणेंदुभिः । पराभवाब्दे कार्त्तिक्यां धर्म्मकीर्त्तिप्रवृत्तये ॥ [१७*] स्या-

[26.] द्वादमतसमर्थ[न]खर्व्वितदुर्व्वादिगर्व्ववाग्वितते[:] । अष्टादशदोषमहामदगजनिकुरुंबमहितमृगराजः ॥ [१८*] भव्यांभोरुहभानोरिंद्रादिसु-

[27.] रेंद्रवृंदवंद्यस्य । मुक्तिवधूप्रियभर्त्तुः श्रीपार्श्वजि[ने]श्वरस्य करुणाब्धेः ॥ [१९*] भव्यपरितोषहेतुं शिलामयं सेतुमखिलधर्म्मस्य । चैत्यागारमचीकर-

[28.] द्धाधरणिद्युमणिहिमकरस्थैर्य्यं ॥ [२०*]

TRANSLATION.

Let there be prosperity! (*Verse* 1.) May the religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the glorious and extremely mysterious scepticism, be victorious![1].

(*Line* 1.) The victorious and illustrious prince Vîra-Vijaya sprang from the brave prince Devarâja (I.), who resembled the king of the gods and who was descended in his turn from the glorious *mahârâja* Harihara (II.), whose body was produced by the results of the good deeds of the illustrious king Bukka, who, just as the full-moon from the ocean, (*rose*) from the illustrious Yâdava race (*Yâdavânvaya*). The virtuous *mahârâja* Abhinava-Devarâja (*i.e.*, the young Devarâja, or Devarâja II.),—(*who sprang*) from this (*Vîra-Vijaya*), just as a heap of large rubies from the Rohaṇa mountain,[2] who made the throne of his empire firm by polity and valour, and who was known by the surnames of *râjâdhirâja*, *râjaparameśvara*, etc.,—in order that his fame and merit might last as long as the moon and the stars,—caused a temple (*chaityâlaya*) of stone to be built to the *Arhat* Pârśvanâtha,—who rules over the empire of all knowledge, and who well knew how to proclaim the doctrine of scepticism (*syâdvâda-vidyâ*[3]),—in a street of the Pân-supârî Bâzâr (*Kramuka-parṇâpaṇa*) at his (*the king's*) residence Vijayanagara, that was situated in the midst of (*the country called*) Karṇâṭa-deśa, which was protected by his orders.

(*Verse* 2.) There was a country (*deśa*), Karṇâṭa by name, which was the abode of all wealth, and which equalled heaven, the seat of the gods.[4]

(*Verse* 3.) In this (*country*) there is a city, called Vijayanagarî, whose lovely palaces are as high as mountains, and than which none among the cities is more important in great power.

(*Line* 7.) Through the mass of the rays, (*which issue from*) its golden walls, and which are reflected in the water of its moat, this (*city*) closely resembles the earth, that is surrounded by the girdle of the ocean, which is encircled by the lustre of the submarine fire (*bâḍaba*[5]).

(*Verse* 4.) The illustrious, brilliant and wise king Bukka,—who is the ornament of the race of Yadu (*Yadu-kula*), who has reached the highest point of power and beauty, whose

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[1] This verse is identical with verse 2 of No. 152.

[2] This is the Adam's Peak in Ceylon.

[3] See page 158, note 1, and compare *syâdvâda-mata* in lines 25 f. of the present inscription.

[4] With *puroḍâśâśana*, "an eater of the sacrificial cake," "a god," compare the synonym *puroḍâśabhuj* in the *Śiśupâlavadha*, sarga ii, verse 106.

[5] The same spelling of the word is found in the Kanarese and Telugu dictionaries. Dr. Gundert's *Malayâḷam Dictionary* has *baḍavâgni* and *vaḍavâgni*, Winslow's *Tamil Dictionary* பாடபம், பாடவம் and வடவாக்கினி.

appearance is as lovely as that of Râma, who has acquired wealth by his good fortune, who has subdued (*all*) quarters by his valour, (*who crushes*) the crowd of rival kings, just as a young elephant[1] a group of lotuses, and whose arrows split the heads of the kings of his enemies,—shines on earth (*and*) watches over it.

(*Verse* 5.) Resplendent is his son, king Harihara (II.), whose strength is well-known, (*who has proved*) a splendid helmsman in crossing the great ocean of poverty, who has equalled the bearer of the axe[2] by his gifts of land and the son of the sun[3] by his gifts of gold, and who has deposited his fame in pillars of victory (*jayastambha*), which he erected in an uninterrupted line on the shore of the great ocean.

(*Verse* 6.) From him sprang the most excellent and illustrious lord Devarâja (I.), the worship (*nîrâjana*) of whose lotus-feet was performed with a lamp, (*that consisted of*) the precious stones, which were set in the glittering diadems on the multitude of the heads of the excellent[4] kings of his enemies[5]; (*who gladdened*) the learned, just as the moon the night-lotuses; who was a mine of well-known prowess; and who was voluntarily chosen as husband by (*Lakshmî*) the mistress of heroes.

(*Verse* 7.) Victorious in this world is his son, the liberal prince Vijaya, who is to be respected on account of his pious deeds, who has put an end to the distress of beggars by his gifts, who has crushed the armies of his foes, and the light of the courage of whose numerous enemies was extinguished by the (*mere*) touch of the violent[6] wind, that was produced by his banners, which were raised (*or:* by the comet, which rose) at the very moment of the starting of his victorious expeditions.

(*Verse* 8.) Just as Jayanta from (*Indra*) the conqueror of (*the demon*) Jambha, and just as the full-moon from the ocean, there was born in this world from that prince Vijaya the passionless and illustrious king Devarâja (II.), whose sword was engaged in destroying numbers of lives,—just as the king of serpents is engaged in swallowing masses of wind,—[7] of rival kings, who met (*him*) in mighty battles, which were fought with excessive fury.

(*Verse* 9.) Resplendent is the lord of the earth, the illustrious Vîra-Devarâja (II.), whose body was produced by the power of the austerities of prince Vijaya; who removed the great distress of the crowd of his prostrated enemies (*by pardoning them*); and whose enemies' great fortitude,—as a mass of clouds,—was scattered by the (*mere*) touch of the violent wind, that was produced by (*the flapping of*) the ears,—which resembled winnowing-baskets,—of the troop of his elephants, who were longing for battles, that raged with fierce fury.

(*Verse* 10.) (*Ever*) rising is this lord Devarâja (II.), the eyes of the wives of the crowd of whose rival kings are filled with showers of tears,—as if it were by the dense smoke of the fire of (*his*) prowess,—by the dust, (*which rises from*) the earth, that is split by the hoofs of his steeds, which are terrible in their attack; and who, just as the sun (*dispels*) darkness,

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1 *Vikka*, "an elephant twenty years old" (Sanderson's *Canarese Dictionary*), "a young elephant" (Brown's *Telugu Dictionary*).

2 *I.e.*, Paraśurâma, who gave the earth to Kaśyapa.

3 *I.e.*, Karṇa, the son of Sûrya by Kuntî.

4 The word *tallaja*, which is mentioned in the *Amarakośa* and in the Kanarese and Telugu dictionaries, has not yet been met with in Sanskrit literature.

5 *I.e.*, in the case of Devarâja I., the jewels on the bowing heads of conquered kings did the duty of the lamp, which is waved before an idol in the *nîrâjana* (also called *ârâtrikâ*) ceremony.

6 The root *sphây* is here used in the *parasmaipada*, though the *Dhâtupâṭha* enumerates it among the *anudâttetaḥ*.

7 The snakes are supposed to subsist on wind and are therefore called *pavanâśanâḥ*, "the eaters of wind."

(*subdues*) the excessive anger,—which is indefatigable in bold challenges,—[1] of many brave and daring warriors of the opposite party.

(*Verse* 11.) In consequence of the rising of the sun, which is called the prowess of the illustrious lord Devarâja (II.), the son of king Vijaya, there spreads its splendour over the whole world the white lotus-flower of his fame, in which the points of the compass are the petals, the golden mountain (*Meru*) the seed-vessel,[2] the elephants of the quarters the bees, and the oceans so many drops of honey.[3]

(*Verse* 12.) Since the famous and illustrious lord Devarâja (II.), the son of Vijaya, is making gifts, the praise of Karṇa has ceased; Dadhîchi[4] and others are worthy of blame; even the clouds (*megha*) have turned useless (*mogha*); nobody thinks of the thinking-jewel (*chintâmaṇi*); the *kalpa*-trees appear very small (*alpa*); and the heavenly cow (*naichikî*) confesses her inferiority (*nîchatâ*).

(*Verse* 13.) This excellent prince Devarâja (II.), (*who resembles*) the tree of heaven (*by his liberality*) to Brâhmaṇas, is sporting with his queens, (*viz.*) the river of (*his*) fame, the earth and the goddess of speech. Verily, he resembles Śauri (*Vishṇu*), but has not to beg for his revenue (*bali*), (*while* Vishṇu *in his dwarf-incarnation begged land from* Bali); he resembles the moon, but is spotless; he resembles Śakra (*Indra*), but does not destroy families (*gotra*), (*while* Indra *split the mountains* :—gotra);[5] and he resembles the sun, but never transgresses the right course, (*while the sun daily changes his course in the sky*).

(*Verse* 14.) His form is as lovely as that of Cupid, and he overcomes the great pride of women. His own surnames (*biruda*) are *râjâdhirâja*, *râjaparameśvara*,[6] etc.

(*Verse* 15.) In power, he resembles king Bukka, in liberality—the lord Harihara (II.), in prowess—the illustrious lord Devarâja (I.), and in wisdom—king Vijaya.[7]

(*Verses* 16 *to* 20.) This illustrious lord Devarâja (II.), who was famed both for wisdom and modesty, caused to be built in a street of the above-mentioned city,[8] in the Pân-supârî Bâzâr (*Parṇa-pûgîphalâpaṇa*), when the Śâka year measured by the Vasus (8), the oceans (4), the qualities (3) and the moon (1) had passed, in the (*cyclic*) year *Parâbhava*, on *Kârttikî* (*i.e.*, on the day of the full-moon in the month of *Kârttika*), in order to propagate (*his*) merit and fame, a temple (*chaityâgâra*) of stone, which gives delight to the good, which is a bridge for (*his*) whole merit, and which shall last as long as the earth,

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[1] The technical meaning of *âsphoṭana* is: "striking the upper part of the left arm, the lower part of which is folded over the chest, with the right hand, as a sign of defiance." This is even now done by wrestlers.

[2] *Karṇikâchala*, "the mountain of the seed-vessel," is one of the names of Meru; *Svarṇâchala* is a synonym of *Hemâdri*, "the golden mountain," another name of Meru.

[3] *Mâranda*, an adjective from *maranda*, is not found in the dictionaries and seems to be formed by the composer of the inscription, in order to satisfy the exigencies of the metre.

[4] According to the *Mahâbhârata*, Dadhîcha (*alias* Dadhîchi) gave up his bones, from which a thunderbolt was formed to kill Vṛitra; see Böhtlingk and Roth's *Sanskrit Dictionary*, *s. v.*

[5] The same play on the two meanings of *gotrabhid* occurs in Kalhaṇa's *Râjataraṁgiṇî*, taraṁga i, verse 92.

[6] राजादिमपदपरमेश्वर means literally: "(*a compound ending in*) *parameśvara*, the first member of which is *râjan*." Similar 'poetical' expressions are धनुरुपपदो वेदः in the *Kirâtârjunîya*, sarga xviii, verse 44; हिरण्यपूर्वः कशिपुः in the *Śiśupâlavadha*, sarga i, verse 42; देवपूर्वो गिरिः in the *Meghadûta*, verse 42; दशपूर्वरथः and राजोपपदं निशान्तम् in the *Raghuvaṁśa*, sarga viii, verse 29, and sarga xvi, verse 40.

[7] This verse contains the names of the predecessors of Devarâja II. in chronological order, and may thus be considered as a third copy of the pedigree, which was given twice before, once in prose (lines 1 to 4) and once in verse (lines 8 to 15.)

[8] *Viz.*, Vijayanagarî; see verse 3.

the sun and the moon, to the blessed Pârśva, the lord of Jinas, who has maimed the arrogant bombast of evil-speakers by establishing the doctrine of scepticism (*syâdvâda-mata*), who is celebrated as a lion to the herd of extremely furious elephants :—the eighteen sins (*dosha*), who is a sun, (*which gladdens*) the good, like lotuses, who is to be praised by Indra and all other lords of the gods, who is the beloved husband of the goddess of salvation, and who is an ocean of mercy.

No. 154. A ROCK-INSCRIPTION AT THE FORT OF GUTTI.

This inscription is engraved on a rock not far from the summit of the fort of Gutti (*Gooty*) in the Anantapur District[1] and consists of one verse in the *Sragdharâ* metre. At the time of the inscription, the fort of Gutti (*Gutti-durga*) belonged to king Bukka. By this, the well-known king of the first dynasty of Vijayanagara, whose inscriptions range between Śaka 1276 [current] and 1290 [expired],[2] seems to be meant.

Besides the subjoined inscription, the fort of Gutti bears three very rough rock-inscriptions in Kanarese of Tribhuvanamalladeva, *i.e.*, of the Western Châlukya king Vikramâditya VI., surnamed Tribhuvanamalla. The dates of two of them, which I succeeded in making out, are recorded in the new era started by Vikramâditya VI., the *Châlukya-Vikrama-varsha*, which, according to Mr. Fleet,[3] began with the king's accession in Śaka 997 [expired]. The two inscriptions are dated in the 46th and 47th years, which corresponded to the cyclic years *Plava* and *Śubhakṛit*, *i.e.*, Saka 1043 and 1044 [expired] or A.D. 1121-22 and 1122-23.

TEXT.

[1.] श्री [॥*] दुर्ग्गाणां सार्व्वभौमो धरणितलमहा-
[2.] राज्यचक्रस्य नाभिः श्रीबुक्कक्षोणिभर्त्तुर्ज्जग-
[3.] दवनक्रुते[4] विष्णुमूर्त्यंतरस्य [।*] लक्ष्मीनाथ-
[4.] स्य संपद्गुरुकरणचणो दक्षिणावर्त्त-
[5.] शंखः प्राचीनः पांचजंन्यो जय-
[6.] ति गिरिवरो गुत्तिदुर्ग्गाभिधानः [॥*]

TRANSLATION.

Prosperity! Victorious is the king of forts, the best of mountains, Gutti-durga by name! (*This mountain is*) the nave of the wheel of the sovereignty over the whole earth of the illustrious king Bukka, the lord of fortune, who is another form (*assumed by*) Vishṇu for protecting the world, (*and it is his*) ancient auspicious[5] conch-shell with convolutions from left to right (*dakshiṇâvarta-śaṅkha*),—[6] (*and thus resembles*) the centre of the discus of (*Vishṇu*) the lord of Lakshmî, and his conch-shell *Pâñchajanya*.

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[1] Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 115.

[2] See page 161, above.

[3] *Ind. Ant.* Vol. VIII, pp. 187 ff.

[4] Read °कृते.

[5] Literally: "which is known to increase prosperity."

[6] According to Pramadâdâsa Mitra's translation of the *Sâhityadarpaṇa*, p. 98, note, "such a conch-shell is believed to ensure prosperity to the house in which it remains." In the present inscription, the simile seems to have been suggested by the shape of the mountain, and by the windings of the road which leads up to the fort.

No. 155. An inscription of Kulottuṅga-Choḷa at Chidambaram.

The subjoined Grantha inscription is engraved on the outside of the east wall of the innermost *prâkâra* of the great temple at Chidambaram in the South Arcot District. It consists of two verses in the *Sragdharâ* metre, each of which eulogises the victories of Kulottuṅga-Choḷa over the five Pâṇḍyas. The first verse further states, that the king burnt the fort of Korgâra (*Korgâra-durga*) and defeated the Keraḷas. Korgâra is probably a Sanskritised form of Korkai in the Tinnevelly District, the ancient capital of the Pâṇḍyas.[1] The second verse records, that Kulottuṅga-Choḷa placed a pillar of victory on the Sahyâdri mountain, *i.e.*, the Western Ghâṭs. This he must have done after his conquest of the Keraḷas, which is mentioned in the first verse.

According to a grant published by Mr. Fleet,[2] Kulottuṅga-Choḍa-deva was the name of two of the Eastern Chalukyan successors of the Choḷa kings. Of the first of these, who was also called Râjendra-Choḍa and ruled from Śaka 985 to 1034, the Chellûr grant reports that he conquered the Kerala and Pâṇḍya countries.[3] From an unpublished Chidambaram inscription[4] it appears, that the surname Kulottuṅga-Choḷa-deva was also borne by the maternal grandfather of the last-mentioned king, the Choḷa king Râjendra-Choḷa-deva, among whose conquests we find both the Keraḷa and Pâṇḍya countries.[5] Consequently, it is impossible to say to which Kulottuṅga-Choḷa the subjoined inscription has to be referred.[6]

Text.

[1.] स्वस्ति श्री ॥ पाण्ड्यान्दण्डेन जित्वा प्रचुरशरमुचा पञ्च पञ्चाननश्रीः दग्ध्वा कोग्गारदुर्गन्तृणमिव स यथा

[2.] खाण्डवम् पाण्डुसूनुः [।*] पिष्ट्वा तत् केरळांनाम् बलमतिबहळम् श्रीकुलोत्तुं[7]गचोळश्चक्रे शक्रप्रतापस्त्रिभु-
वनविजयस्तम्भमम्भोधितीरे [॥ १*]

[3.] पुण्ये संह्याद्रि[8]शृंगे त्रिभुवनविजयस्तम्भमम्भोधिपारे स्वच्छन्दम् पारसीनान्तरुणयुवतिभिर्ग्गीयते यस्य
कीर्त्तिः [।*]

[4.] स श्रीमानस्तशत्रुः[9] प्रबलबलभरैः पञ्च पाण्ड्यान्विजित्य क्षुभ्यत् क्ष्मापालचक्रम् सविधिकमकरोच्छ्रीकुलो-
त्तुंगचोळः ॥ [२*]

Translation.

Hail! Prosperity! (*Verse* 1.) Having defeated the five Pâṇḍyas by an army, which discharged numerous arrows, having burnt, like straw, the fort of Korgâra, just as (*Arjuna*) the son of Pâṇḍu burnt the Khâṇḍava (*forest*),[10] and having crushed the extremely dense army of the Keraḷas,—the illustrious Kulottuṅga-Choḷa, who resembled Śiva in

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[1] For references on Korkai, see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 312.

[2] *Ind. Ant.* Vol. XIV, p. 55.

[3] See No. 39, verse 10, p. 59, above.

[4] See paragraph 5 of my *Progress Report for February, March and April* 1888, Madras G.O., 27th July 1888, No. 745, Public.

[5] See p. 97, above.

[6] This remark applies also to the various kings of the same name, who are mentioned in other inscriptions of this volume. These are:—Kulottuṅga-Choḷa-deva in No. 86; Ko-Râjakesarivarman, *alias* Kulottuṅga-Choḷa-deva in Nos. 89, 96 and 130; and Koṉeri Meṉ-koṇḍa Kulottuṅga-Choḷa-deva in No. 132.

[7] The *anusvâra* is obliterated.

[8] Read सह्याद्रि°.

[9] शत्रुः seems to be corrected from शत्रः.

[10] Compare No. 39, verse 3, p. 57, above.

splendour and Indra in might, placed a pillar (*commemorative of his*) conquest of the three worlds on the shore of the ocean.

(*Verse* 2.) (*Having placed*[1]) a pillar (*commemorative of his*) conquest of the three worlds on the sacred peak of the Sahyâdri (*mountain*), and having defeated the five Pâṇḍyas by masses of powerful armies,—the illustrious Kulottuṅga-Choḷa, whose fame is voluntarily sung by the tender women of the Pârasis,[2] and who has driven away his enemies, made the trembling crowd of kings subject to his orders.[3]

POSTSCRIPT.

A lately discovered inscription of the Bilvanâtheśvara Temple at Tiruvallam in the North Arcot District contains the following important date:—

கொராஜராஜகெஸரிவந்மக்கு[4] யாண்டு எ ஆவது .... இவ்வாட்டை ஐயப்பசித்திங்கள் வௌளங்[5]சோமியும் இரெவதியும் பெற்ற விஷுவில்[6] ஸோமக்ரஹணத்தி-ஞான்று; "in the 7th year (*of the reign*) of Ko-Râjarâjakesarivarman, ... on the day of an eclipse of the moon at the equinox, which corresponded to (*the nakshatra*) *Revatî* and to a full-moon (*in*) the month of *Aippaśi* in this (*above-mentioned*) year."

Mr. Fleet, to whom I submitted this date for favour of calculation, kindly informed me by return of post on the 18th January 1890, that the date of the inscription is the 26th September A.D. 1010 (Śaka 933 current), when there *was* an eclipse of the moon in *Aippaśi* on the day of the equinox and the *Revatî nakshatra*. This result falls within the probable period, which I have assigned to the Choḷa king Ko-Râjakesarivarman, *alias* Râjarâja-dêva,[7] and fixes Śaka 927 current = A.D. 1004-5 as the first year of his reign. His latest known date,—the 29th year of his reign,—[8] corresponds to Śaka 955 current = A.D. 1032-33.

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[1] One would expect a gerund conveying this meaning instead of *ambodhipâre*, which seems to have crept into the text through the influence of *ambodhitîre* in verse 1.

[2] The composer of the inscription mentions the Persians (Tamil பாரசி, Sanskrit पारसीक) merely as the representatives of the most distant nations which were known to him.

[3] *Savidhika* seems to be used in the sense of *âjñâvidheya*.

[4] Read வந்மற்கு.

[5] Read பௌணை.

[6] Read விஷுவத்தில்.

[7] See pp. 51 f., 63 f. and 112, above.

[8] See paragraphs 4 and 9 of my *Progress Report for July, August and September* 1888, Madras G.O., 7th November 1888, No. 1050, Public.

INDEX.[1]

A.

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[1] The numbers refer to pages. Abbreviations:— *br.* = *brâhmaṇa*; *ch.* = *chief*; *co.* = *country*; *di.* = *district* or *division*; *do.* = *ditto*; *dy.* = *dynasty*; *f.* = *female*; *k.* = *king*; *m.* = *male*; *mo.* = *mountain*; *ri.* = *river*; *s. a.* = *same as*; *te.* = *temple*; *vi.* = *village* or *town*.

B.

C.

D.

E

F.

G.

H.

[1] Compare ஆணிக்கோவை, "a string of gold pins for testing the quality of gold;" Winslow's *Tamil Dictionary*.
[2] See now *Ind. Ant.* Vol. XVIII, pp. 161 f., and Mr. Fleet's note 1.

[1] See Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 187 ; Vol II, p. 265.

N.

O.

P.

[1] This is identical with "Nîvalûr-nâdu," *Chingleput Manual*, p. 438.

R.

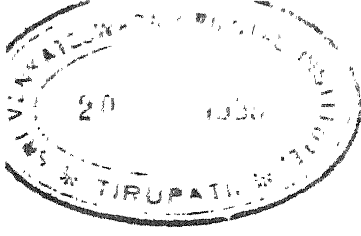
S.

T.

[1] See the *Chingleput Manual*, p. 438. "Tammanur" is found on the map, 7 miles south-east of Little Kâñchîpuram.
[2] Compare Tâtabikki, *Ind. Ant.* Vol. XII, p. 249.

[1] See the *Chingleput Manual*, p. 438. "Uttukadu," *i.e.*, Ûṟṟukkâḍu, is entered on the map, 7 miles east of Little Kâñchipuram.
[2] See now *Ind. Ant.* Vol. XVIII, pp. 164 and 175.

Y.



CORRIGENDA.

Page 31, note 2, last line, *for* अयनादो *read* अयनादौ.

,, 48, text line 19, *after* संवत्सरान् *insert the numeral* [2].

,, 57, ,, ,, 101, *after* वैष्णवपुंगवैन *insert the numeral* [2].

,, 68, No. 42, line 2, *for* Śi[ṟi]davûr *read* Śi[ṟu]davûr, *and add the following note* :—This village is identical with "Sirudavur," which is entered 5 miles north of the Seven Pagodas on the map prefixed to Mr. Crole's *Chingleput Manual.*

,, 68, No. 42, line 3, *after* our lord *insert* (Emberumâṉ, *i.e.*, Vishṇu).

,, ,, ,, ,, text lines 4 f., *join* எம்பெருமாநுகு.

,, ,, ,, ,, ,, ,, 5 f., *for* சி[றி]தவூராந *read* சி[று]தவூராந.

,, ,, ,, ,, ,, ,, 10 f., *for* வாக்காலுகு *read* வா[ய்*]க்காலுகு.

,, 69, Translation, line 2, *for* Śi[ṟi]davûr *read* Śi[ṟu]davûr.

,, 97, line 9, *for* Northern and Southern *read* Southern and Northern.

,, 99, lines 7 f. from bottom, *for* Perumbâṇappâḍi, (*alias*) Karaivaṛi-malliyûr, *read* Karaivaṛi-Malliyûr (*in*) Perumbâṇappâḍi.

,, 108, No. 78, Translation, line 6, *for* Âjîvakas *read* Âjîvikas.

,, 110, Translation, line 4, *for* [Sa]lavaippaṟṟu *read* [Śa]lavaippaṟṟu.

,, ,, No. 81, line 2, *for* Saka *read* Śaka.

,, 116, ,, 85, Text, line 2, *for* விறப்பெடு *read* விற்ப்பெடு.

,, 117, Translation, line 2, *for* Viṟappeḍu-nâḍu *read* Viṟpeḍu-nâḍu.

,, ,, *instead of note*[2] *read*:—" Virpédu-nádu" occurs in the list of *koṭṭas* and *nâḍus*, which is appended to the *Chingleput Manual*, p. 439.

,, 120, Translation, line 14, *for* the southern frontier (?) *read* the southern bank of the (Pâlâr ?) river.

,, ,, No. 87, line 2, *for* Kopaṇṇaṅgaḷ *read* Koppaṇṇaṅgaḷ.

,, 134, line 6, *for* Kollaram(?) *read* Kollâpuram (*i.e.*, Kolhâpur), *and add the following note* :—The correct reading கொல்லாபுரத்து for கொ[ல்]லா[த்து] (line 6 of the text) is supplied by a lately discovered inscription of Râjendra-deva at Tiruvallam in the North Arcot District. The same inscription reads திரு மருவிய instead of [திருமகள் விரும்ப] in line 1.

,, 156, lines 2 and 3. *As* Dharmabhûshaṇa I. *was not the immediate successor, but belonged to the spiritual race of* Padmanandin, *the vertical line between both names must be replaced by a dotted line.*